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Our people of foreign speech











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OUR PEOPLE OF  
FOREIGN SPEECH



# Our People of Foreign Speech

A handbook distinguishing  
and describing those in the  
United States whose native  
tongue is other than English

*With Particular Reference to  
Religious Work among Them*

✓By

SAMUEL McLANAHAN



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## Preface

**T**O the Greek the men of other nations, however diverse among themselves, were all alike barbarians. To the Jew the man of another race, no matter what, was simply a gentile. In the Orient to-day every European or American is a Frank. So to many of us, all those in our land who use other tongues than English are classed together in an indiscriminate mass as "foreigners." We know that such people are here, casual observation and current periodicals inform us that their number is increasing; but, cut off from them as most of us are, by language, residence and employments, we know little of who they are and how many, of whence they come and where they settle. We fail to note any distinctions which may exist among them in speech, in intelligence, in social customs, in morality or in religion.

In a few places some Christian workers have accurately informed themselves concerning the foreigners in their own localities. The general facts about certain nationalities throughout the country are easily accessible. Each denomination is informed regarding its own work. But the writer has not been able to find any single source of informa-

tion covering the whole field and yet so distinguishing and describing its parts as to afford an intelligent comprehension of it. Appointed to secure such information, by a recent conference of men directing home mission work, he found its collection from many scattered sources a work of unexpected magnitude and difficulty. These circumstances, coupled with a profound impression of the importance of the subject and the call for enlightenment upon it, which was created by his investigation, have led to the preparation of this manual.

The extent and perplexity of the subject and the limits of time and space, were there not other reasons, would forbid any claim to completeness or adequacy. But he has sought to include all the principal elements and factors, and to be accurate in that which is stated.

He has drawn on the census and immigration reports of the United States Government, and the reports or other publications of the several denominations for his statistics. Many independent calculations and comparisons have, however, been included. The grouping upon linguistic lines followed in general, has been set aside in some instances for practical considerations. Of necessity, the race titles and groupings of the Immigration Reports, which are popular and convenient, rather than scientific, have been used.

The book is issued in the hope that it may prove a handy reference for all engaged in work for people

of foreign speech, a text-book for Missionary Study Classes, a source of information for the general reader, and for all, a means of stimulating missionary interest and activity on behalf of the class of which it treats. Reliance for attaining these results is placed upon the interest and the logic of facts.

Thanks are due to the officers of the Mission Boards and other religious agencies and to many private persons for information furnished, also to Messrs. Doubleday, Page & Co. of the *World's Work* for charts appended.

S. McL.

*Lawrenceville, New Jersey.*





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# I

## THE GREAT MIGRATION

THE greatest migration of people in historic times has taken place within the memory of persons now living. Its principal goal has been the United States. Its  
Numbers.

In the years of recorded immigration from 1820 to 1903 twenty-one million (21,092,614) have come, and more than one half of them (11,395,141) since 1880. Every one has not settled here permanently, but the vast majority have done so. If the census taker of 1900 had destroyed every one whom he enumerated in the New England States, New York, New Jersey and Pennsylvania, the total immigration noted above would have reseeded these states and Nevada besides. It could have put two people for every one found in 1900 in the nine South Atlantic States from Delaware to Florida, and five for every one found in the eleven Rocky Mountain and Pacific Coast States and Territories, with Alaska and Hawaii added. It has included more people than dwelt in the whole United Kingdom of Great Britain and Ireland in 1820, when our statistics begin, and almost as many as were in the whole United States in 1850 (23,191,876).

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The only parallel suggested is the great movement of barbaric tribes which overran Europe and finally submerged the Western Roman Empire. There are some interesting analogies and there may be prophetic teaching for us in that movement. The same great races are involved, and in the same general order.

But the contrasts are far more striking. The migration which peopled modern Europe was a matter of centuries, ours of decades; for them a river, a mountain chain was a barrier; in our case a continent, an ocean is not an obstacle. All estimates of numbers for that movement must be uncertain, but over against the figures given above put this statement of a recent historian who, while intimating that the numbers were larger earlier, says regarding the fifth century: "The highest estimate for the whole Burgundian nation is 80,000. The Vandals counted no more. The Visi-Goths, when they conquered Spain, hardly exceeded 30,000 warriors."<sup>1</sup>

As the tides from all habitable continents and islands lave our eastern or our western shores, so **Its** has this tide of humanity come from **Fluctuations.** well-nigh every nation under heaven. Like the tides of the ocean, too, its height has varied greatly at different times, determined in part by economic and political conditions abroad, but much more by financial and industrial conditions

<sup>1</sup> W. M. West, *Ancient History*, p. 487.

here. As the tide finds its way into every bay and estuary and stream of the coast, but is measured by scores of feet in the Bay of Fundy, and at other points only by inches; so immigration has in some measure reached all parts of our country, but it has been by no means evenly distributed through it.

Unlike the water of the tides, however, immigration has recently undergone great changes in the elements of which it is composed.

**Recent  
Changes.**

Earlier immigration was chiefly from north-western Europe; recent immigration is chiefly from southern and southeastern Europe.

The British Islands, Germany, Scandanavia and Canada together furnished percentages of the total immigration for decades as follows: 1851-60, ninety-one per cent.; 1861-70, ninety-one per cent.; 1871-80, eighty-two per cent.; 1881-90, seventy-five per cent.; 1891-1900, forty-one per cent.

In contrast, the percentages furnished for the same decades by Austria-Hungary, Italy, Poland and Russia together were: 1851-60, four-tenths per cent.; 1861-70, one per cent.; 1871-80, six per cent.; 1881-90, seventeen per cent.; 1891-1900, fifty per cent. Since 1900 the ratio has risen to over seventy per cent. Over half a million persons from these countries arrived during the last year.

The earlier immigration was mainly English-speaking and Protestant; the great majority of the

present immigrants do not speak English and are, at least nominally, Catholic.

The ideal must be always and everywhere to make of these diverse elements one new nation, one not only in territory and institutions, but one also in speech and in spirit. This is being accomplished, and is to be accomplished, not by enforced legal prohibition of that which is alien and forcible imposition of that which is American, after the manner in which Russia has been "Russifying" her dominion; but by the secret, genial, and yet mighty influences of our national life. This is facilitated by the fact that immigrants generally come hither, not in organized communities, but as families and individuals. The lamented Russian admiral, Makaroff, could not force the ice in the Arctic even with his great ice-boat, *Yermak*, whose power he thought invincible; but the iceberg dislocated in the Arctic and floating into milder climes, quickly dissolves under the effect of the warmer air and water about it. The silent forces of business, social and political life constantly and promptly tend to Americanize and blend those of foreign birth and speech with the body of the nation.

The greatest single agency directly at work today to unify the diverse nationalities among us is

**The Public School.** the public school. Here the children are learning in our common language the same great lessons. While there need be no

prohibition of other schools, or even of the teachings of other tongues, the public school should be cherished and held free from all sectarian or racial control, and dedicated to its one great work of preparing, in the English tongue, young Americans for American citizenship.

Speaking only from the standpoint of its effect upon men, religion is a prime factor, if it be not the prime factor, in uniting or disrupting communities. Certainly most of those **Religion a Prime Factor.** who may chance to read this will agree that this nation has been, and ought to continue to be, pervasively Christian and Protestant. American Catholicism itself has profited largely by contact with American Protestantism. To continue and to develop what is called home missions is the present requisite to anything like national religious unity, for in an increasing degree the immigration which is coming to us is without the essential elements of evangelical Christianity as understood and practiced hitherto by the great bulk of American Christians. Ideally and ultimately the churches of America, like the schools of America, should be English-speaking churches.

But analysis is often the condition of synthesis. One must separate the sticks in the irregular, indiscriminate pile of kindling before he can lay them all one way, side by side, in the compact and orderly rank. The metallurgist must separate his ores before he can combine them in desirable and

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useful alloys. To know anything about the actual character of recent and present immigration we must distinguish the many and very diverse elements of which it is composed. To deal effectively with these several elements religiously, we must accommodate ourselves to their several localities and conditions.

The succeeding chapters are devoted to furnishing information to these ends.



## II

### THE TEUTONIC GROUP

SINCE our English tongue belongs to the Teutonic family of languages, it is a matter of congratulation that, after those of English speech, the greatest total immigration heretofore has been of those using the tongues next of kin. Taken together, the latter practically equal the English-speaking immigrants from over the sea during the eighty-four years of record. From Great Britain and Ireland the total is 7,061,710, and from Germany, Scandinavia and the Netherlands, 6,846,437. The latter figures do not include those of German speech from Switzerland or Austria.

#### GERMANS.

The total immigration from Germany alone since 1820 has been more than five millions (5,100,138). This is nearly five times the number from any other non-English-speaking country. Number.

In 1900 there were in the United States 2,666,990 persons who had been born in Germany. They constituted one-fourth of all the foreign born. There were over three and a half millions both of whose parents were born in Germany, and a million and a

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half more, one of whose parents was born there. Of these nearly a quarter of a million (241,722) over ten years of age could not speak English. They comprised eighteen per cent. of the non-English-speaking foreigners. To get the total of those who use only German speech it would be necessary to ascertain in addition the number of those born in this country of native parents, who do not speak English. For this we have no data. All born in Germany are not Germans, but nearly all are, and, practically, all understand German. Further, many Germans come from Switzerland and Russia, and about one-tenth of recent immigration from Austria-Hungary has been German. More

**Location.**      than one-half of those of German parentage (either themselves born abroad, or born here of parents born abroad), were found in the North-Central States of the Mississippi Valley. Taking separate states, New York had over a million, Illinois over three-quarters of a million, Wisconsin, Ohio and Pennsylvania over half a million, Iowa, Michigan, Missouri, Minnesota and New Jersey a quarter of a million or more. Indiana, Nebraska, California and Texas from one to two hundred thousand.

Immigration from Germany reached high-water mark in 1882, when over a quarter of a million came in a single year. Fluctuating

**Recent Immigration.**      somewhat, it has shown a general decline down to 1897, when only 17,000 came; since

then it has been slowly increasing. Over 40,000 came in the year ending June 30, 1903. Of these, one-eighth were Poles. Eliminating these and members of other races, but including those of the German race from Austria, Russia and Switzerland and elsewhere, 71,578 Germans came last year. This number was only exceeded by the Italians, who were three times as many; and by the Poles, Scandinavians and Hebrews, who exceeded them in the order named, but only by a few thousand each. So that, although it has lost its relative place, German immigration is still a large and important element. The destination given for the largest numbers of immigrants last year was: New York, 15,491; Pennsylvania, 13,142; Illinois, 6,447; New Jersey, 3,985; Wisconsin, 3,270; North Dakota, 3,147; Michigan, 2,114; and over 1,000 each to Missouri, Nebraska, Iowa, Minnesota, South Dakota, California, Massachusetts and Connecticut.

Persons of German parentage were found in 1900 in large numbers in cities and towns, *e. g.*, New York, 658,861; Chicago, 363,319; Philadelphia, 159,223; St. Louis, 154,735; Milwaukee, 124,210 (proportionately the most German city); Cincinnati, 107,146. But probably a larger proportion of Germans are engaged in agriculture than of any other considerable element of our population, with the possible exception of the Scandinavians.

In recent immigration, after the English, the

Germans furnish much the largest number classed as professional, after the Hebrews the largest proportion classed as skilled labourers, and only the Japanese exceed them in the proportion of farmers and farm labourers taken together.

In recent years the Germans have shown a slightly higher percentage (four per cent.) of illiteracy than the Scandinavians (one per cent.), and the Bohemians (two per cent.), but it is safe to say that they constitute as a whole as intelligent, moral and thrifty a class of immigrants as come to our shores. It has recently been alleged that the Germans in this country have not kept pace with the intellectual development of those in the fatherland. That commercialism rather than intellectual pursuits has engrossed their attention.

The census of 1900 in Germany gives 35,000,000 Protestants and 20,000,000 Catholics. No definite information is at hand as to the proportion these two classes have had in immigration. But it is believed that the earlier immigration was predominantly Protestant, and that the Catholic element has increased, if it does not predominate now, in the total immigration of the German race from all countries.

There has been much free thinking and not a little materialism and infidelity prevalent among them. But if we have had what one of their own writers calls "stomach Germans," certainly we have

also had what he calls "soul Germans." If the former element are more noisy and prominent, the latter are more numerous and more influential.

The Roman Catholic Church finds a large element of its strength in this country among the Germans. They are somewhat restive under the dominance of other nationalities in that church. The Catholic Directory for 1903 names as German Catholic papers, two dailies, twenty-eight weeklies, fourteen monthlies, one bi-monthly and one quarterly. As examples of the Catholic work, there are in New York eleven German Catholic churches, and numerous additional chapels, with which more than fifty clergy, half as many lay brothers and nearly one hundred sisters of various orders are connected. They have parochial schools with hundreds of pupils, and various institutions distinctively German. Chicago has twenty churches, with over fifty priests and over 200 sisters, besides lay brothers and teachers, while in that diocese outside the city there are thirteen German churches.

There are at least 4,800 churches connected with the various Lutheran bodies in this country, in which the German language is used. They are served by over 3,500 ministers and report nearly 900,000 members.<sup>1</sup>

The Reformed Church in the United States (German) has two German Synods. The Mission Board

<sup>1</sup> *Lutheran Almanac*, 1904, pp. 80, 81.

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of this Church maintains a missionary at Ellis Island to meet and assist incoming German immigrants, particularly those who are commended to him from abroad.

The Methodist Episcopal Church has ten German Conferences in this country, and reported in them in 1903, 747 ministers and candidates, 62,648 members and probationers, and 864 church buildings. Its Mission Board appropriated \$41,000 for German work.

There are in affiliation with the main body of English-speaking Baptists (1904), 264 German churches with 24,323 members, distributed in twenty-seven states and Canada. The Baptist Publication and Home Missionary Societies carry on German work.

The German Department of the Congregational Home Missionary Society reports over 142 churches and nineteen missions with more than 7,000 members. A German department is maintained in connection with Wilton College and Chicago Theological Seminary, and Church and Sunday-school papers are published in that tongue.

The Presbyterian Church has about 150 churches and missions with 11,000 members. It maintains two German theological seminaries, one at Bloomfield, N. J., and one at Dubuque, Iowa.

The Evangelical Association, the United Brethren and other denominations also have German churches.

## THE SCANDINAVIANS.

Under this common race title are classed those who come from the three countries of Norway, Sweden and Denmark. In the census of 1900, they aggregated over a million and constituted more than one-tenth of our foreign-born population. Their general characteristics are the same. Fewer (one per cent.) are illiterate than of any other class of immigrants. They are largely farmers. As a rule they are quiet, industrious and thrifty. They assimilate readily with American communities and become active and valuable citizens. In 1900 eighty-five per cent. of the Norwegians in this country and sixty-five per cent. of the Danes and Swedes were found in the north central states of the Mississippi Valley. From the time of the Reformation the Lutheran Church has been the established church in all three countries, and until within a half century no other denomination was allowed by law. The Scandinavians have accordingly almost all been trained in a churchly and exclusive form of Lutheranism. They have very largely established for themselves churches of their own order. Two distinct tongues are spoken: Swedish by the Swedes; and Danish, with difference of dialect, by the Danes and Norwegians. In consequence the latter are frequently combined in churches.

Scandinavian immigration has increased rapidly

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in recent years. From 1900 to 1903 over 175,000 **Increased Immigration.** came in. New York, Massachusetts, California and the far Northwest have gotten larger proportions of this later immigration than heretofore.

Of the 154,284 natives of Denmark, found here in 1900, 17,102 were in Iowa, 16,299 in Minnesota, 16,171 in Wisconsin, 15,686 in Illinois, **The Danes.** and 12,531 in Nebraska. Over eight thousand could not speak English. The Danish Evangelical Lutheran Synod, organized in 1872, and the Danish United Synod (1896) together number 152 ministers, 263 churches and 16,000 members. There is a Danish Theological Seminary at Des Moines, Ia.

Of the 336,855 natives of Norway, there were 104,895 in Minnesota, 61,575 in Wisconsin, 30,206 in North Dakota, 29,979 in Illinois, **Norwegians.** 25,639 in Iowa and 19,788 in South Dakota. Of these 40,876 could not speak English. Five independent Norwegian Lutheran Synods (the earliest organized in 1846 and the largest and latest, but one, in 1890) together number 903 ministers, 2,813 congregations and 279,213 confirmed members. There are three Norwegian Theological Seminaries in Minnesota, connected with as many separate synods.

The Methodist Episcopal Church has two Norwegian-Danish conferences with ninety ministers



and candidates, 5,694 members and probationers, and 121 church buildings.<sup>1</sup>

The Baptists have about 100 Danish and Norwegian churches with 5,000 members.

Of the 573,040 natives of Sweden there were in Minnesota 115,476, in Illinois 99,147, in Iowa 29,875, in Michigan 26,956 and in Wisconsin 26,196. But in contrast to the

Swedes.

Danes and Norwegians, nearly one-fourth of the Swedes had stopped in the North Atlantic States, in New York 42,708, in Massachusetts 32,192, in Pennsylvania 24,139 and many thousands each in Connecticut, Rhode Island and New Jersey. Of the Swedes, over ten years of age, 44,273 could not speak English.

The Swedish Augustana Lutheran Synod, organized 1860 and embraced in the General Council, has nine conferences, 501 ministers, 956 congregations, and 132,000 members. It has a theological seminary at Rock Island, Ill.

The Methodist Episcopal Church has four Swedish Conferences with 161 ministers and candidates, 15,322 members and probationers, and 185 church buildings.

The Baptists have about 300 Swedish churches with 21,000 members.

The Protestant Episcopal Church has over thirty Swedish parishes and missions in charge of twenty-two Swedish clergymen.

<sup>1</sup> *Year Book*, 1904, p. 41 sq.

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The Congregational Home Missionary Society has a Scandinavian Department. It finds affiliation with the "Free Mission" movement in Norway and Sweden, which has established many "independent" churches there in the last twenty-five years. The society has work in eleven states, and reports (1903) 110 churches with 7,000 members. Carleton College and Chicago Theological Seminary have Scandinavian Departments.

Only two Scandinavian churches with a combined membership of sixty-eight are reported in connection with the Presbyterian church.

The Protestant character of the Scandinavians is indicated by the fact that the American Bible Society disposes, on an average, of 2,500 Bibles, nearly 6,000 Testaments and over 8,000 parts annually in these languages.

### THE HOLLANDERS.

The census of 1900 reports 103,098 persons resident in the United States at that time who had been born in Holland. They have settled chiefly in Michigan (30,406), Illinois (21,916), New Jersey (10,261), New York (9,414) and Wisconsin (6,496).

The immigration statistics to June 30, 1903, show that 12,948 persons speaking Dutch or Flemish have come in since the census was taken, and that they have gone largely to the states named above. These people come with a good amount of cash.

About one-sixth are skilled workmen, about one-third are labourers—chiefly farm labourers, and nearly one-half are women and children. Only seven per cent. of those coming to America in 1903 were classed as illiterate.

Holland is largely Protestant, and the immigrants have established many churches of their own. The Reformed Church (Dutch) of America has found an appropriate field for mission work among these people and is actively cultivating it.

The American Bible Society issues each year about 1500 copies of the entire Bible in the Dutch language, and about 500 New Testaments. The Tract Society sends colporteurs among these people in the West.

The American Newspaper Annual for 1900, gives seventeen "Hollandish" papers; of these eight are in Michigan. Two are Protestant. Two weekly Catholic papers are published in Wisconsin.

### III

#### THE FINNS AND MAGYARS

WIDELY separated in territory and present affiliations, the Finns of Russia and the Magyars of Hungary are nearly related to each other **Of Asian Family.** by lineage and by language. They are to be clearly distinguished in these particulars from the whole Indo-European family to which almost all the other races of Europe belong. They are classed, by anthropologists, in the Asian family, of which the Mongols and the Tartars (Turks) are also branches.

But by reason of location among Indo-European races, and consequent contact and mixture with **Of European Civilization.** them, both Finns and Magyars have been assimilated in religion, civilization, speech and customs to the respective peoples among whom they have dwelt. In these respects, the Finns have much in common with the Swedes, who long ruled their country and in part inhabit it. The Magyars, on the other hand, have been in close touch with the Germans and with the Slavic races of Hungary. Because of these connections, the Finns and Magyars are accordingly treated here between the chapters relating to the Teutons and the Slavs.

## THE FINNS.

Finland is nominally a Grand Duchy, but, in fact, it is held unconstitutionally as a province of Russia. It has a population of nearly three millions, of which more than four-fifths are Finns, nearly all the rest are Swedes.

In religious faith, almost the entire people are classed as Lutherans. Russia since 1899 has been pursuing a vigorous and apparently tactless and brutal attempt to "Russify" Finland. This policy is shown in enforcing the use of the Russian language in the schools and official life, and in the subordination of the legislative Diet. Great antagonism has been aroused, which has led to harsher measures.

In 1900, there were 63,440 natives of Finland in the United States. Of these nearly 20,000 were found in Michigan, 10,000 in Minnesota. From 2,000 to 3,000 were found in each of the north-western States of Montana, Washington and Oregon. In the East, Massachusetts had 5,000, New York, 4,000, and Ohio nearly 3,000.

From 1901-03, inclusive, 42,731 more came, almost half of them during the last year. That half as many women as men come indicates family life and permanent settlement. They bring in a large average of cash. Almost all can read and write.

Only a few are classed as professional or skilled

labourers. A large proportion enter domestic service. The majority are classed simply as labourers. The great body of recent immigrants go to the States indicated above.

The Independent Suomi (Finnish) Lutheran Synod, organized in 1899, reports seventeen ministers, and forty-eight congregations, with nearly 19,000 confirmed members.

The Baptists have a recently founded Finnish Union of a few churches.

The Methodists appropriated \$3,700 for Finnish work in 1904 to be expended mainly about Detroit, but also in New England, Minnesota and California.

#### MAGYARS OR HUNGARIANS.

Magyar is the racial name of the people with whom we have to do under the name of Hungarians, and is used to distinguish them from the Germans and Slavs of Hungary.

##### History.

The Magyars formerly dwelt on the steppes of Southern Russia. Pushed over the Carpathian Mountains in the ninth century, they drove out their Slavic predecessors and took possession of the Danubian plains. At first a terror to Europe, they became later a buttress against the Ottoman Turks. They were converted to Christianity, in their new home, through the agency of the German branch of the Roman Catholic Church. Christianity became the state religion about the year 1000, and the

church was richly endowed with wealth and privileges. The Reformation was at first bitterly opposed, but civil dissensions, for a time, destroyed the physical power of the Roman Church. In consequence, both the Lutheran and Reformed types of Protestantism gained large followings, and were accorded liberty. Protestants were deprived later of their privileges, but after a long struggle, were again placed on an equal footing with Roman Catholics in 1791.

The Magyars number over eight millions and comprise a little more than one-half the population of the geographical division known as Hungary. They are the dominant class and sharply resent the Germanizing tendencies of the Austrian government.

**Statistics.**

Statistics of 1902, give the Roman Catholic population of Hungary as about ten millions. The number holding the Helvetic (Reformed) confession was about two and a half millions, while the adherents of the Augsburg (Lutheran) confession were a million and a quarter.

The census of 1900 reports 145,815 persons in the United States who were born in Hungary. Of these more than half were probably of Magyar stock. From 1900 to June 30, 1903, 64,045 Magyar immigrants are reported, so that there are 150,000 or more now in the country. The great majority have come within ten years.

They have a fair degree of education. Nine out

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of ten of those arriving in 1903, could read or write in some language. Almost all, **Characteristics.** of course, were ignorant of English. They are reputed, in general, to be honest; and, when compared with the Slav (with whom they are commonly confused), more intelligent and less industrious,—“more agile in limb and temper.” Many are addicted to drink and are quarrelsome. They frequently exhibit strong racial antagonism to the Slavs. The Protestants are morally and intellectually superior to their Catholic compatriots.

Pennsylvania, New York, New Jersey and Ohio (about Cleveland) receive the great bulk of Magyar immigrants. Much smaller numbers go to Connecticut, Illinois (Chicago) and Indiana. Six Hungarian papers are published in America, of which three are in Ohio.

Although at home chiefly agriculturists, here they are largely employed in mills and factories.

The Catholic directory names two weekly Magyar papers in Cleveland as Roman Catholic, and a few **Religious.** churches and missions distinctively Hungarian or Magyar, *e. g.*, in New York City, in Perth Amboy, N. J., in the coal region and McKeesport, Pa., and in Cleveland, Ohio. It is said that Catholic Hungarians readily lapse from the church. It is difficult to estimate the proportion of those now here who have been trained in the Protestant churches of the mother country; but there are many of them in certain localities,



who gladly welcome religious services in their own tongue and contribute generously to church support. The principal Protestant work carried on among them has been by the Reformed Church (German). It began this in 1890 and now has fifteen or more regularly organized missions equipped with ministers brought over from Hungary.

Presbyterians have ten congregations located in northern New Jersey, Pennsylvania coal regions, western New York and Ohio, with an enrollment of nearly two thousand communicants.

The Bible Society has issued about two hundred Hungarian Bibles and the same number of Testaments each year recently; there has been a slow but steady increase in the numbers.

The Tract Society publishes and imports Hungarian books and tracts.

## IV

### THE SLAVIC GROUP

IN the anthracite coal region of Pennsylvania and to large degree elsewhere also, the term "Slav" is popularly applied to all the non-English-speaking peoples of southern and eastern Europe. But for our purpose such usage is not only loose, but confusing and misleading.

Racial.

Strictly speaking, the Slavic constitutes one of the eight great branches into which the Indo-European or Indo-Germanic family of languages is divided. The Slavs number about 125,000,000, over one-twelfth of the total population of our globe. The Slavs have been concentrated until recently in the eastern and larger part of Europe. They make up the bulk of Russia (the one great Slav power), and of the Balkan States, and they form nearly half the population of Austria-Hungary. They are divided geographically into two great groups by the Magyars and Roumanians who lie between them. The northern group consists of the Russians, Czechs, Poles and Slovaks. The southern group of Slovenes, Croatians, Servians, Dalmatians, Herzegovinians, Bosnians, Montenegrins, Bulgarians.

The various Slavic languages and dialects are closely related but they present such differences also as to preclude intercourse between those speaking different Slavic tongues. Two distinct alphabets are used by different members of the Slavic family. In general, the Cyrillian alphabet, introduced in the ninth century and consisting in its various forms of from thirty-five to forty-eight characters, is used where the Greek Church prevails, *e. g.*, Russia, Bulgaria, Servia. The Roman alphabet of western Europe is employed generally where the Roman Catholic Church is dominant. The language of the governing race however affords a partial means of intercommunication between those of diverse speech coming from the same nation, as Russian or German.

Linguistic.

The Slavs were converted to Christianity chiefly by missionaries from Thessalonica, led by the brothers Cyril and Methodius in the ninth century. They reduced the language to writing and translated the Scripture into it. At first this Slavic speech was used and allowed in church services, but later, under German influence, Rome forbade this in the churches recognizing her sway. But this old Slavic now known as Old Church Slavic and practically as unintelligible to those speaking modern Slavic tongues as Latin itself, remains the church language of the Slavic Greek churches.

In physical strength and endurance the Slav is the equal of any. Thus far at least, he seems

slower intellectually. He has been described as a few centuries behind the rest of the civilized world. But he is eager, brave, daring, persistent, and knows how to make good use of his knowledge when he gets it.

Slavic immigration is practically a new phenomenon. A few Slavs, especially Bohemians and Poles, were here before 1880, but they probably constituted less than three per cent. of the foreign born. The immigration from Austria-Hungary rose almost steadily year by year from less than 6,000 in 1879 to nearly 77,000 in 1892, then it dropped back for five years; but since then has increased again more rapidly than ever, reaching over 206,000 in 1903. The immigration from Russia exhibits almost a parallel, except that the figures are somewhat smaller. These were not all Slavs, Hebrews in particular were a large element; but, as will appear in detail, the Slavs were represented by large and varied groups.

It is particularly to the anthracite coal regions of Pennsylvania, the coke districts and to the great manufacturing centres that the recent Slav immigration has gone. The Slav, in the loose sense mentioned at the beginning, has practically supplanted the English-speaking races in a great part of the anthracite mining region, and is forming great communities in and about our chief cities.

In general their manner of life upon arrival here

is in sharp contrast to that of American workmen. They are content to live in small, crowded, ill-furnished and ill-kept houses. They subsist upon cheap and meagre fare. Two-thirds of them are men, the majority young men. Frequently they are worked in gangs and herded in boarding camps. They are generally clannish and suspicious and these characteristics are manifest not only to those of other races but sometimes even more sharply towards their Slavic kindred of other tongues. For example, the Catholics find it necessary to have separate churches for the different nationalities in order to keep peace. Their social festivities are rude and noisy, and usually involve drunkenness and quarrelling. They have little regard for the American Sunday, but use it, and numerous religious festivals besides, for social recreation or dissipation after church duties are over. Both men and women drink in public, and the saloon-keeper is quite commonly the social leader and not infrequently the religious leader also. They are a prolific race at home and they have thus far proved so in America.

Although in Europe the majority of Slavs are connected with the Greek Church, of those in this country the great majority have been Roman Catholic. Both Lutheran and Reformed types of Protestantism have had some foothold among Slavs, but at present are relatively weak everywhere, and among many of the Slavs at

**Characteristics.**

**Religious.**

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home are practically unknown. Like the Athenians of old the Slav is "very religious" even to the extent of superstition. He is inclined to divorce morality and religion.

As will appear in detail, there are regular Roman Catholic, many Greek Rite Roman Catholic, and Othodox Greek churches among them. A few Protestant churches of European types have been established by the Slavs themselves. Various Protestant bodies in the United States are at work, notably the Congregational, which has a Slavic department under in its Home Missionary Board, of which Rev. H. A. Schauffler, D. D., is superintendent. It has a Slavic department in connection with Oberlin College and the Bethlehem Training School at Cleveland, Ohio, for fitting both male and female workers. Wooster University has just undertaken similar work in connection with the Presbyterian Church.

### THE BOHEMIANS.

These people who call themselves Czechs, are a principal branch of the Slav family, and form one of the large constituents in the Austro-Hungarian empire. In their own country they are chiefly agriculturists, although manufactures are developing. They numbered there in 1901, 6,318,697.

In 1900, there were in the United States 325,379 persons of Bohemian parentage, of whom 156,991

**Numbers.** persons were born in Bohemia. Of the former a sixth (54,769) could not

speak English. The immigrants from Bohemia and Moravia, since 1900, aggregate 18,947. Adding these, and omitting those born in America, we have a total of at least 175,000 persons who understand the Czech language, and nearly 75,000 of whom do not understand English.

Three-fourths of the Bohemians in the United States are found in the North-Central States of the Mississippi Valley. Chicago is their great centre—"the Prague of America." It had over 36,362 persons of Bohemian birth in 1900, and about one-third of the immigrants since have gone thither. Ohio had 15,131, almost all of whom were in and about Cleveland. New York City had over 15,000, largely employed in cigar making. About 4,000 are in and about Pittsburg. There were 16,138 in Nebraska, 14,145 in Wisconsin, 10,809 in Iowa and 9,204 in Texas; these were largely engaged in agriculture.

The Bohemians are among the most intelligent of our immigrants. Of those coming in 1903, only two per cent. were classed as illiterates.

#### Description.

There are forty-two papers in America printed in the Czech language. To an unusual degree the Bohemians come with their families. More than two-fifths of the recent immigrants are females. They are thrifty. They try to have little homes of their own and do not keep boarders.

The Bohemians were originally converted by the Germans and passed under the See of Rome. In

Bohemia ninety-six per cent. of the population is reckoned as Roman Catholic, and only a little more than two per cent. as Protestant. But there has been sharp conflict over the policy of the Austrian Government to Germanize the Bohemians. This attempt has had the support of the Church, with the result that the national feeling has been arraigned against the Church.

In this country a large proportion of the Bohemians are openly infidels; it is said that more than two-thirds of those in Chicago have forsaken the Catholic Church. A Bohemian physician is responsible for the statement that "of the forty-two Bohemian papers in the United States, seven are religious (five Catholic and two Protestant), and of the thirty-five secular papers, one is favourable to Christianity, one is neutral, and the remaining thirty-three are all propagators of infidelity; heaping contempt on Christianity with a feverish intensity that is truly fanatical."

It is claimed by themselves that there are 300 societies in Chicago that teach infidelity. They hold Sunday-schools. They have a catechism which begins: "What duty do we owe to God?" Answer, "Inasmuch as there is no God, I owe Him no duty."

The saloon has become very largely the centre of Bohemian life in America. The lodge has taken the place of the church. Suicide is frequent among the Bohemians in America, and is justified,



if not encouraged, by their secret infidel societies. The element gathered in the cities is easily inflamed, bitter and relentless. The farming population of Minnesota and Nebraska is more accessible to religious work.

While violent attacks are made on all forms of the Christian religion by some, the chief opposition is to the Roman Catholic Church. John Huss is a national hero on account of his opposition to making the university German. Protestants have a chance for a hearing.

The Catholic Directory (1903) names two daily, one semi-weekly and three weekly Catholic Bohemian papers, and Bohemian churches in the principal centres: *e. g.*, in the **Religious Work.** Diocese of Cleveland four, of Chicago and Dubuque three each, of Baltimore two, of New York and Pittsburg one each.

The Baptists have little work among Bohemians. The Methodists appropriated \$13,300 for Bohemian and Hungarian work in 1904, mainly for Baltimore and the regions of Pittsburg, Cleveland, Chicago and upper Iowa. The Congregationalists, through their Slavic Department have missions in Cleveland, St. Louis, and at a few points in Iowa, Nebraska and elsewhere.

Rev. Vaclav Vanek, pastor of the Bohemian and Moravian Presbyterian Church of Baltimore said recently: "During the last twenty years there have been established eighty-nine Bohemian and

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Protestant churches, of which fifty-nine are Presbyterian." The report of the Board of Home Missions (1904) places the number of Bohemian churches and missions in connection with the Assembly at twenty-eight, with a membership of 1,733.

Over 500 Bibles and 1,500 Testaments and about 3,000 gospels are issued annually by the Bible society. The Tract Society has recently had colporteurs among the Bohemians about Pittsburg and Chicago and in Texas.

### SLOVAK.

The Slovaks are Slavs, close akin to the Bohemians and the Moravians. Their home is in northern Hungary and southern Moravia.

**In Europe.** They number about 2,000,000. Most of their literature is in the Czech (or Bohemian) language. This language is generally understood among them, although there have been some recent attempts to develop a literature in their native tongue. Kossuth was a Slovak.

About two-thirds of the Slovaks are Roman Catholics and about one-third are adherents of the Augsburg (Lutheran) Confession.

Over 100,000 have come to America in the last three years. One-fourth of these could not read nor write. It is estimated that there

**Numbers.** are 250,000 in the United States. Of these, 150,000 are in Pennsylvania. The majority are in western Pennsylvania. But they are the most

numerous of the Slavic races in the anthracite regions also. New York, New Jersey, Ohio and Illinois are the other principal destinations given.

More than two-thirds of those who come are men. They live usually in very crowded quarters, one family having sometimes from fifteen to twenty boarders, and under conditions far from cleanly or sanitary. They are given to drink upon festive occasions and are then quarrelsome. They are extremely economical and are, as a class, unusually honest in the payment of their debts. They are generally free from theft and sexual immorality. They commonly work in gangs under a "boss" of their own nationality and are quiet, persistent and industrious. They are swayed in masses by leaders in labour movements, and are purchasable at the polls. They send much money back to the home-land and, to a great extent, look forward to returning thither.

In religion, the majority are of the Greek Church, while some are of the Greek rite under the Roman See. Between these two parties, and between the Slovaks in general and the Roman Catholic Poles, and between the Magyars and the Slovaks, there is much religious conflict. It is said that the Slovak is not generally desired by the churches of the other nationalities. In some places they have organized Slovak Lutheran congregations. Of these, a recent list names over seventy meetings; many are in small communities

**Characteristics.**

**Religious.**

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and are evidently small in numbers. Of these, fifty are in Pennsylvania, a part in the coal region and a part in western Pennsylvania. Six are in Ohio, five in New York, four in New Jersey, two each in Illinois, Minnesota and Montana, and one each in Connecticut and Missouri.

The Roman Catholic Church has fifteen churches in the anthracite region, and some work in Chicago, New York, and the neighbourhood of Pittsburg.

The Congregational Mission Board has Slovak missions in Allegheny and in towns about Pittsburg. The Presbyterian Church engages in the same work in the anthracite regions of Pennsylvania and in the western part of the state. The American Tract Society colporteurs distribute some literature, but report indifference. The American Bible Society has issued about 250 Testaments in three years.

### POLES.

There were in the United States in 1900, 668,514 persons whose parents were born in Poland. Of these nearly four hundred thousand  
**Numbers.** (389,510) were themselves born in Poland. Nearly a quarter of a million (236,130) of the latter had come to the United States within ten years. In the three immigration years since, nearly two hundred thousand more (194,580) have come in.

Of those in the United States in 1900, 147,773 could not speak English ; adding the recent immi-

grants, we have here about a third of a million Poles that do not understand English. Earlier immigrants came mainly and in about equal numbers, from German and Russian Poland. Recent immigrants come chiefly from Austrian and Russian Poland, and again in about equal numbers from each.

The higher classes of Poland were touched by the Pre-Reformation movement of Huss at Prague, where they were generally educated. Reformation ideas did not gain so great currency as in Bohemia, but both Calvin and Luther were interested in the progress of the Reformation in Poland. A Jesuit authority complained that two thousand Romanist churches had become Protestant. A Union Synod was formed and a consensus of doctrine adopted. Poland is described as the most tolerant country of Europe in the sixteenth century. It became an asylum for the persecuted Protestants of other lands, notably the Bohemian brethren. Later on, under the influence of Protestantism, literature and education were stimulated. But under succeeding Swedish and Saxon dynasties, and through Jesuit instrumentality, religious liberty and national independence were lost, and Poland disappeared from the map of Europe.<sup>1</sup>

As a race, the Poles boast such names as Copernicus, the astronomer, Koskiusko, the patriot warrior, Chopin, the composer.

<sup>1</sup> See interesting sketch "Protestantism in Poland," by Rev. C. E. Edwards, *Westminster Press*, Philadelphia, 1902.

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The distribution of those of Polish parentage in the United States in 1900 was: Illinois 123,887 (Chicago 107,669, congregated mainly in the neighbourhood of the stock yards), Pennsylvania 118,203 (mainly in the anthracite coal region and about Pittsburg, although Philadelphia had over 11,000), New York 115,048 (New York City 50,000 and Buffalo 35,000), Wisconsin 70,000 (Milwaukee 36,000), Michigan 59,075 (Detroit 26,869), Ohio 31,136 (Cleveland 15,000, Toledo 9,000). There were between twenty and thirty thousand each in Massachusetts, Minnesota and New Jersey, and over ten thousand each in Connecticut and Indiana, while in smaller numbers they were widely distributed. Recent immigrants go generally to the places named above, but in larger proportions to Pennsylvania, New York, New Jersey and the New England States.

The Poles who come to this country are generally poor. One-third of them can neither read nor write. They are naturally clannish, and this feeling has been intensified by their national experiences and religious training. They clash with the Lithuanians in particular. They are passionate lovers of liberty, and there is more organized rebellion against the Roman hierarchy among Polish Catholics than any other. They desire control of their church properties and freedom in the choice of priests, similar to that enjoyed by the Ruthenians of the Greek rite. The in-

temperance of the Poles, both abroad and here, has been widely noted. There is a large element, particularly among the German Poles, that repudiates all religion and propagates socialism and atheism. These characteristics, coupled with a superstitious dread awakened by misrepresentation of Protestantism current among them, make access to them extremely difficult. Polish priests about Pittsburg are said to boast of the number of Bibles distributed by Protestants, which they gather from the people and burn.

More than thirty Polish papers are published in the United States. The Catholic directory claims eight dailies and weeklies, besides other periodicals as of that faith.

Dr. H. K. Carroll<sup>1</sup> gives "Polish Catholic" distinct from Roman Catholic, thirty-three priests, forty-three churches, 42,859 com- Churches.  
municants. These probably represent the revolt alluded to above, but would be included as Roman Catholic by the latter.

There are nineteen Polish Catholic churches in the anthracite region of Pennsylvania, nine in Chicago, seven in Milwaukee, four in New York, and some wherever Poles are to be found in numbers.

Among Protestants, the Congregational Church is the one working the most definitely for the Poles. They have churches of this nationality in Cleveland and in Detroit, and missions in Toledo,

<sup>1</sup> *The Christian Advocate*, January, 1904.

Ohio, Bay City, Mich., about Pittsburg and in New England. They employ for this purpose principally Bohemian women who have been trained at the Bethlehem school, Cleveland, and who have studied Polish for this purpose.

The Poles are reached in some degree also by the colportage work of the Baptists, Presbyterians, the American Tract Society and other agencies; but there is comparatively little specific work done for them and the number of Protestant Poles, thus far, is small.

The Bible Society issues from two to three hundred Bibles, and ten times as many Testaments and fifty times as many portions of the latter, annually in Polish.

#### LITHUANIANS.

The home of the Lithuanians is on the southeastern shore of the Baltic in a region abounding in forests and swamps. They are, with  
**Classification.** their neighbours and near kinsmen the Letts, one of the oldest races of Europe. They are clearly distinguished from the southern Slavs, being generally tall and fair, resembling the Swede in complexion. But the language is classed, in the scheme here followed, with the Lettish and old Prussian as the Baltic branch of the Balto-Slavic group, and their political connections are with the Pole and the Russian.

They did not accept Christianity until the



fifteenth century, when they came under the sway of the Roman Church. Lithuania was an independent kingdom in earlier times, but was first affiliated and then united with Poland under a single sovereign. The Poles were the dominant element, but the Lithuanians claim to have furnished the greatest individuals produced in the united kingdom. The sharp antagonism between the Lithuanians and Poles is still manifest by the immigrants to this country. At the partition of Poland, Lithuania was incorporated in Russia. The Lithuanians complain bitterly of the recent enforcement of "Russification" among them. Teaching or printing in the Lithuanian tongue has been forbidden, membership in the Greek Church has been made a condition for office holding, and thus the great body of their own people has been disqualified. Their educational foundations and collections have been confiscated or perverted. The Russian officials set over them and backed by Cossack troops have governed harshly.

**History.**

In Europe the Lithuanians number about two millions and the Letts nearly a million and a half. The latter are largely Protestants.

The census of 1900 does not indicate

**Numbers.**

how many of the race were then in the United States, but in the three years since, 34,876 have come in. Much the greatest body of them is found in the anthracite coal regions, where Shenandoah, Pennsylvania, is their chief centre.

They form a considerable part of the mining population. Others of this race have gone to New York, Illinois, Massachusetts, Connecticut and New Jersey.

About one half are illiterate. The men generally speak both Russian and Lithuanian, the women only the latter. While grouped loosely with Slavic tongues as stated above, the Lithuanian is quite distinct from the other languages of that group here noted. Six papers are published in it in the United States. "Their standard of living is as low as any, while the brutal fights which occur among them confirm the opinion that they are as savage as any class in the coal fields."<sup>1</sup>

The Catholic Church has twelve Lithuanian churches in the coal regions. It carries on work for them at three points in Chicago, and one each in Cleveland, Baltimore and Boston; and possibly elsewhere; but outside the coal regions, the priests are few and the work little developed.

No Protestant missions distinctively for Lithuanians or Letts have been noted.

The Bible Society in the last four years issued 267 Lithuanian Testaments, ninety-four Lettish Bibles and 142 Testaments.

#### RUSSIANS.

Of the 419,484 immigrants arriving here from

<sup>1</sup> Roberts, *The Anthracite Coal Communities*, p. 33.

Russia and Finland in the four years 1900-1903 inclusive, 160,206 were Hebrews, 117,382 were Poles, 55,111 were Finns, 43,497 were Lithuanians, 30,018 were Germans, 6,182 were Scandinavians and are included under these race titles in this book. Only 7,029 were of the dominant Russian race, which numbers in the Great Russian or Muscovite branch about sixty millions. They may all be considered as adherents of the Russian Greek Church.

Of those coming to America, from one third to one fourth go to Pennsylvania. New York is the destination of the next largest number, and Massachusetts, Connecticut, Illinois (Chicago) California and, in the last year, North Dakota have gotten a few hundred each.

In proportion to their total, an unusual number is classed as professional, of whom, in the last immigration year, ten were clergy and twenty-three actors. Engineers are the most numerous of this class. As skilled labourers, tailors and shoemakers lead.

Russo-Greek churches have long existed in Alaska and are being established in cities of the United States. A bishop known as the Bishop of Alaska and the Aleutian Islands now resides in San Francisco, and there are in all more than fifty Greek churches, forty priests and 45,000 adherents of various races in the whole territory of the United States, including

**Race  
Distinctions.**

**Location.**

**Russo-Greek  
Church.**

Alaska. A periodical in the interest of the church is published in New York.

The American Bible Society has issued in the last two years about 500 copies of the whole Bible in Russian together with a large number of Testaments and a still greater number of parts. The American Tract Society colporteurs have come into contact with the Russians, particularly in Chicago, and report from them great illiteracy and intemperance. No other distinctive Protestant work among them has been noted.

**Religious.**

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RUTHENIANS OR RUSSNIAKS.

These people are of the eastern Slav family and come to us from the Austro-Hungarian province of Galicia where they number about three and a half millions. In Russia they number about eighteen millions. They call themselves "Little Russians." Their physical characteristics indicate a mixed race. They are darker and smaller than the typical Slav. They belong to the Roman Catholic Church (Greek Rite). At home they are generally poor, backward in civilization, and oppressed. They are in conflict with the Polish element that forms the ruling class. The Cossacks, their neighbours to the southwest, also speak the Ruthenian or "Little Russian" tongue, a dialect that differs considerably from the Russian. Many Galician Ruthenians understand and use Hungarian.

**Description.**

More than twenty-five thousand (arrivals 26,496) have come here in the four years ending June 30, 1903. Two thirds are men. They are almost all unskilled labourers, and at least one half cannot read nor write in any language. More than one-half give Pennsylvania as their destination. A recent estimate puts the number about Pittsburg at 8,000, in all western Pennsylvania 12,000, in the State 90,000, and in the United States 160,000.<sup>1</sup> The last two estimates are probably too large. After Pennsylvania, but in much smaller numbers, they go to New York, New Jersey, Ohio, Massachusetts, Connecticut and Illinois, in the order named.

Both abroad and here, they are represented as accessible to missionary agencies; but the crowded condition in which they live here and the large illiteracy, make it difficult to work among them. Like the Poles, they are self-assertive and independent. There are eighteen "United Greek" or Greek Rite Catholic Churches in the coal regions, largely for the Ruthenians, and ten or more churches and missions of the same description in and about Pittsburg, Pa. The British and Foreign Bible Society has just issued the first edition of the complete Scriptures ever published in their language. Neither the American Bible Society nor the American Tract Society yet includes

<sup>1</sup> McEwen, *Work Among Foreign Speaking People in Western Pennsylvania*, p. 6.

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any publications in Ruthenian in their issues. Nor is there known to be any distinctive Protestant work for them in their own tongue. They are included in the general colportage work about Pittsburg and elsewhere.

### CROATIANS AND SLOVENIANS.

The Croatians come from the Kingdom of Croatia and Slavonia, which is incorporated in the

**Croatians.**      Austro-Hungarian Empire. At home

the people are generally very poor, are engaged in agriculture, and have little education; sixty-six per cent. are illiterate. In religion they are Roman Catholic. Their language differs little from that of their neighbours the Servians, but is written in the Roman characters, while the Serbs, having been converts of the Greek church use the Cyrillian alphabet. In their native land there is sharp conflict between the two growing out of their religious differences.

The Slovenians come from the provinces of Carniola, Carinthia and Styria, lying to the northwest

**Slovenes.**      of Croatia, and also included in Austria-Hungary. In characteristics and

religion they are similar to the Croatians.

The census of 1900 does not give separately the number from these nationalities then in our land.

**Numbers.**      But in the five years ending June 30, 1903, over a hundred thousand came

in. Of these more than one-third could not read nor

write and it is fair to presume scarcely any spoke English. Seven out of eight were men. Only one in twenty was classed as a skilled labourer, chiefly mariners or miners. Pennsylvania was the destination of the majority. Dr. McEwen of Pittsburg estimates that there are 26,000 in western Pennsylvania, 38,000 in the State and 175,000 in the United States. Ohio, West Virginia, Illinois and Missouri were the other principal destinations given by recent immigrants.

The Roman Catholic Directory gives Croatian and Slovenian missions in Chicago and about Pittsburg but with few priests and little evidence of organization. A weekly **Religious.** Roman Catholic paper is published at Joliet, Ill.

Protestant work so far as known is confined to colportage, in which the distribution of Scriptures furnished in the vernacular by the American Bible Society holds the principal place.

#### DALMATIANS, BOSNIANS AND HERZEGOVINIANS.

These occupy contiguous states in the extreme south of Austria-Hungary, east of the Adriatic.

Dalmatia is a maritime province with about half a million inhabitants, five-sixths of whom are of the native race which is supposed to represent the ancient Illyrians. They are **Dalmatians.** closely allied to the Croatians and Servians. Italian is largely spoken in the ports, which are important centres for the Austrian sea trade. There is much

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political unrest and conditions of life are hard. More than four-fifths are classed as Roman Catholics and almost all the rest are counted as belonging to the Greek Church.

Until 1878 Bosnia was the northwestern province of Turkey. In the readjustments of that time **Bostians and Herzegovinians.** Bosnia was given nominal independence; but practically, with Herzegovinia on the south, was given to Austria, which now governs them. The population numbers about a million and a half, who chiefly carry on agriculture in primitive fashion. They speak the Servian language and the majority of the Christians are of the Greek persuasion.

Immigration from these regions is just beginning. In 1900 the figures were 675, in 1901, 732, in 1902, 1,004, in 1903, 1,736. The proportion of men to women was as ten to one. About one-fourth could not read nor write. One-sixth were skilled labourers, chiefly mariners. New York was the destination of about one-half, next in order of numbers were California, Pennsylvania and West Virginia.

### THE BULGARIANS, SERVIANS AND MONTENEGRINS.

This grouping is that of the immigration statistics. Montenegro, one of the little kingdoms of Europe lies **Montenegrins.** east of the Adriatic and southeast of Dalmatia. Its population all told is less than a quarter of a million. The country itself



is almost undeveloped, but the men are among the finest in physique in Europe. They have little education but are bold, courtly and moral. They are closely related to the Serbs and in religion are members of the Orthodox Greek Church and under the Holy Synod of Russia.

Servia is now an independent kingdom lying east of Dalmatia and Montenegro and between Austria and Turkey. It has a population of two and a half millions. **Servians.** Four-fifths of the people can neither read nor write. They are closely akin in blood and speech to the Croatians, but differ from the latter in religion, being members of the Greek Church, and in consequence use the Cyrillic alphabet. The country has recently been in turmoil on account of the assassination of the King.

The Bulgarian race, a conglomerate, numbers about four millions, of whom a little more than half live in the principality of Bulgaria, just east of Servia. **Bulgarians.** It was Turkish atrocities among these people which brought on the Russo-Turkish war of 1877, and in consequence of that war Bulgaria became autonomous, with an independent prince, but tributary still to Turkey. Russian influence is active and the country is now in a disturbed state in consequence of the revolt against Turkey agitating Macedonia, and with which the Bulgarians sympathize. Although in race allied to Finn and Turk, their language is

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Slavic. It is spoken over about two-thirds of European Turkey. The Orthodox Greek is the national Church, but since 1870 it has been ecclesiastically independent of the other branches of that Church.

The stream from these countries has just begun to flow. In 1900, 204 came, in 1901, 611, in 1902, **Combined** 1,291, in 1903, 6,479. Of the last **Numbers.** number given only 164 were women.

About one-half could neither read nor write and almost all were classed as common labourers. Nearly one-half were bound for Pennsylvania, nearly a thousand for Illinois, about six hundred each to New York and Ohio and from one to two hundred to California, Michigan and Missouri.

No specific religious work for any of these nationalities has been noted in America. The American Board (Congregationalist,) and the Methodists,) are at work in Bulgaria. The British and Foreign Bible Society prints and circulates the Scriptures in both Servian and Bulgarian.

## V

### THE JEWS

IT is estimated that there are from ten to eleven million Jews in the world. Of these at least one-half are in Russia and one-fifth in Austria-Hungary. From these two countries, but chiefly from Russia, the present immigration of about 75,000 a year comes. It has been stimulated by governmental oppression and popular persecution.

**Their  
Number.**

It is also estimated that there are more than a million Jews in the United States at present. Of these more than one-half are in and about New York City. It is said that one person out of every five on Manhattan Island to-day is a Jew and that the total in Greater New York is over 600,000, about one in every six of the population. Five thousand Russian Jews arrived at the port of Philadelphia recently in a single week, and the Jews in Pennsylvania number more than 100,000. Massachusetts has 60,000, Illinois 75,000, Ohio and Missouri each 50,000.

The Jews in this country are generally in some sort of mercantile business. There are some skilled labourers, and schools for training the children in handicrafts have been es-

**Occupation.**

tablished in the cities, especially in New York. Efforts have been made to start agricultural colonies, but with little success. The notable exception to the latter statement is found at Woodbine, N. J.; where, under the auspices of the Baron Hirsh fund, a promising movement has been inaugurated and carried forward.

Over one-fourth of the recent Jewish immigrants are illiterate, but the younger element are eager and quick to learn. This is sadly illustrated by the recent suicide in New York of a little Jewish boy, when he found the public school too full to admit him.

**Characteristics.**

As with other foreigners, local associations in the old world bind the Jews together in groups in the new. These groups set up synagogues and schools for religious instruction, as they are able, in any accessible apartments.

The older people cling to the old traditions and customs. The younger element is less loyal. In religion the drift is strong towards infidelity. A recent remark of a Jew well describes the situation: "My father prays every day, I pray once a week, my son never prays."

"Yiddish" (from the German, *Judisch* "Jewish") in somewhat varied dialects is the general colloquial language among Jews from all parts of Europe. Books, periodicals, and more than twenty newspapers are now published in it in the United States.

There has been little organized work on the part

of any of the denominations for evangelizing the Jews in this country. There is a Protestant Episcopal "Church Society for Promoting Christianity Among the Jews." Missions. Independent missions have been established in various places. Trouble has been experienced in securing reliable workers, and in the management of financial affairs. The New York City Missionary Society has a promising work in connection with its De Witt Memorial Church on Rivington Street.

Individuals of the race are incorporated from time to time in our churches. These facts have demonstrated the opportunity and afford encouragement for a more systematic and wider prosecution of the work.

The British and Foreign Bible Society issues New Testaments in Judæo-German or Western Yiddish for the Jews of Western Europe and in Judæo-Polish or Eastern Yiddish for the Jews of Poland, Roumania, Galicia and South Russia. These may be obtained through the American Bible Society, which also prints Hebrew New Testaments and in the past four years has issued 650 copies of the latter.

The American Tract Society issues a few German-Hebrew and Hebrew tracts.

## VI

### THE ROMANCE TONGUES

UNDER this title are included all those languages which are derived from the Latin. With a single exception, the home-lands of those who use these tongues are in southwestern Europe, the territory once covered by the Roman Empire. The Romance tongues make up another of the eight great branches into which the Indo-European family of languages is divided. As, broadly speaking, Protestantism predominates among those using the Teutonic languages, and the Greek Church among those using the Slavic, so the Roman Church prevails where the Romance tongues are spoken.

The first to colonize America in the persons of the Spaniards, after centuries of little movement thitherwards, the Latin nationalities have suddenly, in the past decade, become one of the chief sources of immigration to the United States. They are coming largely, but by no means exclusively, from Italy, the land of Columbus himself.

#### THE ROUMANIANS.

The Roumanian is the isolated member of the Romance tongues. By residence and general char-

acteristics the Roumanians might be classed with the Slavs. Roumanian immigration presents the double paradox that the people who come from Roumania are not Roumanians, and that the Roumanians who do come, are from other countries.

The modern kingdom of Roumania (1881) is made up of the former Turkish provinces of Walachia and Moldavia and was established as a result of the Russo-Turkish War and the Treaty of Berlin (1878). It touches Russia, Austria-Hungary, Servia, Bulgaria and the Black Sea. It has about six million inhabitants, of whom nine-tenths are Roumanians, and something over three hundred thousand are Jews, significantly described in the census of that kingdom as "aliens not under the protection of a foreign power." The Treaty of Berlin provided for religious liberty and equal opportunity for men of every religious faith. Violent opposition has developed against extending such privileges to the Jews and this has recently been manifest in active persecution. In consequence, tens of thousands of Jews have been fleeing from Roumania to Great Britain and the United States. In consequence Secretary of State Hay was recently led to send a protest to the signatory powers of the Berlin Treaty on the subject. It is these Roumanian Jews, and not native Roumanians to any extent, who have made up the aggregate of 31,726, who have come hither from Roumania in the past five years. These have the same characteristics as

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the other Hebrews coming from eastern Europe. (See Jews, p. 59.)

But only about one-half the Roumanian race live in the country which now bears their name. They are found in large number in Transylvania, East Hungary, in Balkowina, Russia, and scattered through the Balkan States. It is mainly in Austria-Hungary that the stream of their immigration has taken its rise. Small as yet, it has been growing rapidly. In the year ending June 30, 1900, 398 came; in 1901, 761; in 1902, 2,033; in 1903, 4,740.

The Roumanians claim to derive their lineage, as they derive their name and their speech from the Romans of classic time. They assert that they are descendants of the colonists whom Trajan sent into the region early in the second century. Modern scholars find a large admixture of other blood and other speech. But the structure of the language is essentially that of the Romance tongues.

The Roumanians were converted to Christianity through the Eastern Church, and the alphabet of Cyril was at first used, but this has been supplanted by the Roman character in the past century. In its history the race has exhibited vigorous but savage features. Of those arriving here in 1903, over one-fifth were illiterate. The Greek Church is established by law in Roumania, and, excepting the Jews, almost the whole nation is counted within its pale. Protestant adherents are estimated at 15,000.



The great majority of the Roumanians go to Ohio (1,477 in 1903) and Pennsylvania (1,261).

The American Tract Society imports some tracts in Roumanian, and the American Bible Society issues separate gospels in this tongue of which 280 copies were distributed in 1903. The British and Foreign Bible Society prints the whole Bible in Roumanian.

No distinctive work for Roumanians in this country on the part of Protestants is known.

#### FRENCH.

The immigration from France has always been relatively small. The largest number in single years was about 20,000 in 1847 and again in 1851. A few more than one hundred thousand (104,534) natives of France were in the United States in 1900, located principally in New York (20,000), California (12,000), Pennsylvania (10,000), Illinois (7,000), Louisiana (6,500) and in New Jersey and Ohio (about 5,600 respectively). Of those of French parentage a small part (9,016) could not speak English.

#### From France.

In the past three years, however, over 15,000 have come from France. These are generally well-to-do, as immigrants go. More than one-third of them show over thirty dollars apiece and they had, as a whole, \$671,735. From a third to a half gave New York as their destination, about one-fifth Pennsylvania and one-sixth California. An unusual proportion (389 in 1903) is classed as professional

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(actors, clergy, teachers, engineers, etc.); and more than one-fourth (1,975) as skilled labourers, out of a total immigration in that year of 7,166.

But many people of French extraction and language are found in the United States, who have come in from Canada. There were  
**From Canada.** nearly four hundred thousand (395,297) Canadian-born French in the United States in 1900, constituting nearly one-quarter of the foreign born population. Of these, nearly one-fourth (89,351) over ten years of age could not speak English. The immigration statistics do not show the number coming since 1900, but it has been considerable. Three-fourths of these are found in the Northeastern and Middle States, and almost all the rest in the North-Central States of the Mississippi Valley. They are generally employed in mills and factories.

In Canada the French are counted as almost entirely Catholic. The total Catholic population of Canada is about two and a-half millions, of which something over one-half is found in the French provinces, so that nearly one-fourth of the total French Canadians seem to have come to the United States.

The Roman Catholic Directory gives, as Roman Catholic papers, the names of five dailies, thirteen  
**Churches** weeklies and one quarterly, published  
**and Missions.** in French. All except three of these are issued in New England, the greater number being in Massachusetts. The same Directory reports six churches in the diocese of Boston, with

twenty-seven priests and double that number of sisters. The largest work is that at Lowell, Mass. There are four French churches in the diocese of Chicigo and one in that of New York.

The Baptist Home Missionary Society has sixteen missionaries, including a general superintendent, among the French Canadians of New England, and estimates that there are 3,500 of French Canadian stock in the churches of that denomination in those states.

The Methodist Episcopal Mission Board makes an appropriation of nearly \$3,000 for French work in New England.

The Congregational Home Missionary Society reports eight French missionaries. There is a French-American college at Springfield, Mass., and a French-English paper is published. Some local churches and organizations also carry on work for the French in New England.

The Presbyterians report six French churches with 384 members.

Another element of French extraction is found in Louisiana, where, in addition to 8,585 foreign-born over ten years of age who do not speak English, "there is also a large native white population of native parentage, but of French extraction, and a considerable negro element of Creole descent in Louisiana in 1900, who do not speak English."<sup>1</sup>

<sup>1</sup> *Twelfth Census*, Vol. 2, p. 125.

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One French Catholic Church is noted in the diocese of New Orleans. The Methodist Episcopal Board appropriates \$350 for "Gulf" missions to the French.

### SPANISH.

There were in the United States in 1900, 7,284 persons born in Spain. In the three years since, 6,453 have come into United States territory including Porto Rico. More than one-fourth of these are found in New York. Florida stands next in point of numbers, then California and Louisiana. An unusual proportion of recent immigrants (thirty-two in 1903) belong to the clergy. Actors, physicians, artists, lawyers and engineers swell the list of professional men. Mariners constitute the largest class among the skilled labourers. Professional and skilled classes constitute a third of recent Spanish immigrants.

The Catholics have a Spanish-American Church in New York.

The Congregational Home Missionary Society reports eight Spanish missionaries. (See for Spanish-Americans or Mexicans, page 87.)

### PORTUGUESE.

The number of persons of Portuguese birth or parentage is not specified in the published report of the census of 1900. Since that date, however, nearly eighteen thousand (17,918) have come into

our country. Of these about two-thirds (11,768) came to Massachusetts, and about 2,000 each to Rhode Island and California. The proportion of women to men (more than seven to ten) is unusually high and indicates that families come.

Of the more than five million souls in Portugal, a recent authority states that not more than five hundred are Protestant. About four-fifths of the population of Portugal can neither read nor write, and the percentage of illiteracy among the immigrants (seventy-three per cent.) is far the highest for any nationality. A few are skilled labourers, among whom mariners predominate, but the vast majority are unskilled labourers or unclassed.

The Roman Catholic Church has a few priests among them in Boston and vicinity (four in 1903).

The Methodist Episcopal Mission Board in 1903 appropriated \$1,100 for mission work among the Portuguese in New England. It has missions in East Cambridge and New Bedford. In Providence a lay worker is holding service in a hall. The Congregationalists have a mission in Rhode Island.

The American Bible Society makes annually a large issue of Portuguese Scriptures, but of these it is evident that only a fraction is distributed in the United States. The bulk goes to South America.

#### THE ITALIANS.

There were in the United States, in 1900, 484,207 persons who were born in Italy; of these about

three-fourths were in the New England and Middle States. In the three following years, to June 30, 1903, over half a million (570,888) more came. Of these five-sixths were from southern Italy.

Various causes have led to this great movement. The population of Italy in 1901 was 31,475,255, showing a gain of fourteen per cent. in twenty years, almost entirely by natural causes. The births exceeded the deaths in a single year by 400,000. Italy is already a crowded country, having 113 persons to the square mile of territory, in contrast, *e. g.*, with France, which has only seventy-three. It is oppressed by taxation which bears hardest on the agriculturists of south Italy. America, on the other hand, has offered abundant and remunerative labour. Direct steamship lines have facilitated and stimulated the movement. Upon a visit of the Italian premier to a town in Southern Italy recently, the mayor of the place welcomed him "in the name of eight thousand fellow-citizens, of whom three thousand are in America, and the rest are preparing to follow."

There is a wide difference between northern Italians from Piedmont, Lombardy and Venicia, and those who come from south of Rome and from Sicily. Those of the north, as a rule, are more intelligent (thirteen per cent. illiterate), and have larger means. The bulk of the emigrants from northern Italy, however, do not come to the United States, but go to the Argentine Republic

and Brazil. The silk workers of Paterson, N. J., and elsewhere, are northern Italians. About fifty thousand of them are engaged in grape and fruit culture in southern California.

In southern Italy, the intellectual and moral conditions, like the political and economic, are much lower than in the north. About one-half of those from southern Italy cannot read nor write in any language. Three out of four of them are men. They are herded together in tenements, boarding-houses and working gangs. They are to be found chiefly in and about the great cities of the eastern states. The number of Italians in New York City is variously estimated at from 150,000 to 250,000. Thirty solid blocks on the East Side above 100th Street are peopled by southern Italians. Solid blocks down-town are inhabited by northern Italians. There are nine districts in Brooklyn in which they congregate.

Philadelphia is the second great centre for the Italians. The number there is estimated at 45,000. They occupy twenty solid blocks in the southeastern part of the city, and still larger numbers are distributed in other localities.

Boston has 25,000, and several of the great manufacturing centres of New England and New Jersey have from 10,000 to 20,000 each.

Jane Addams reports 10,000 southern Italians in a single compact colony in Chicago, and they are found in considerable numbers in Detroit, Denver,

New Orleans and Galveston. A relatively small proportion is in the mining regions of Pennsylvania and Alabama. They have formed a few small agricultural communities. Many of the Italian men rove from place to place with the exigencies of work. Some of them return to Italy permanently, but the number is relatively small and grows proportionately less, year by year. They claim and exercise the right of citizenship, and are already attaining political office.

Italians are fond of excitement, of music and of outdoor life. They are given to gambling, but are less addicted to strong drink than some of the other nationalities with which we have to do.

They are generally eager and quick to learn, and are great readers when they have acquired the ability. Forty-two Italian papers are reported in the United States, of which ten are in New York, six in Philadelphia, five in California. These papers claim a circulation of over 100,000 copies.

They have hundreds of mutual aid societies. The membership of particular societies is usually composed of persons from the same town or district in Italy.

In religion, practically all the Italians coming here are, at least in name, Roman Catholic. That Church has been making effort to provide for them. The Pope recently commended the Archbishop of New York in an autograph letter for his zeal in this matter. There are fifteen Roman Catholic churches



and chapels for the Italians in New York City and they are found generally where Italians congregate.

But church duties and relations sit lightly on many of the American Italians. They are intense patriots, and the hostility of the Vatican to Italian unity and the national government, coupled with the immorality and the oppression of the Church, particularly in southern Italy, has done much to weaken the claim of the Church on their allegiance. While the Irish have found in the Church an organ for their national sentiment, the Italians have a wide-spread conviction that the Church is the enemy of popular liberty. It is said that the power of the church with them now is rather a social than a religious bond; that it is largely the women who attend the church services, and that while some men are earnest, the majority are indifferent, and many actively hostile. The evident presence of the Mafia in New Orleans in 1890, and in New York recently, and of a band of Italian anarchists in Patterson, N. J., show that there are some lawless and dangerous elements among them.

They are accessible to Protestant missionary effort. The American Bible Society issued, in 1903, 2,756 Bibles, more than 5,000 Testaments and nearly 16,000 parts of the Scriptures in Italian. The issues in that language show a rapid increase. A published list of Protestant missionaries among these people, gives three Episcopalians, seven

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Congregationalists, twelve Methodists, thirteen Baptists, and nineteen Presbyterians. The American Tract Society, the Baptist Publication Society, the Presbyterian Board of Publication and Sunday-School Work, and various local societies are employing Italian colporteurs.

Among no class of foreigners has American mission work seemed to yield quicker, larger or more abiding returns.

## VII

### TONGUES OF THE LEVANT

THE emigration fever which has recently been spreading through Russia, Austria-Hungary and the Balkan States has crossed into Asia Minor and has swept round the eastern end of the Mediterranean. The very regions which sent devout men to Jerusalem at Pentecost nearly 1,900 years ago, there to hear the gospel from Peter's lips, are now sending men, some devout but many not so, to the very doors of our American places of prayer.

#### THE TURKS.

From the Turkish Empire has recently flowed a rapidly swelling stream of immigrants. They have come chiefly from Turkey in Asia and have been Syrians and Armenians. Of the Turkish race itself we have received almost 1,000 in four years and nearly half these in the last year. One-third of them went to Massachusetts and more than a fourth to New York. As a race they are Mohammedan and no Christian missionary work for them distinctly in America is known. The Bible Society prints the Scriptures for use in Turkey in Armeno-Turkish and Osmanli-Turkish, and a few copies are issued annually in the United States.

## THE SYRIANS.

Modern Syria, as a part of the Turkish Empire, stretches along the whole eastern end of the Mediterranean and extends eastward to the Euphrates. It includes many heterogeneous nationalities and tongues, but Arabic is generally understood. The region swarms with religious sects.

In the last four immigration years 17,517 Syrians came into the United States. New York was the destination of more than one third (6,251); Massachusetts, of 2,721; Pennsylvania, of 2,296. Ohio, Louisiana, Connecticut, Illinois and Indiana were each the goal of from 100 to 200 a year. More than one half could neither read nor write, but on the other hand an unusual proportion was classed as professional or as "skilled." Of the latter weavers were the most numerous. About 350 were classed as merchants, again a very high proportion. These figures indicate that varied ranks of society are represented in the immigration. Some of those coming here have been under the influence of Protestant missions in Syria.

Gatherings for worship are held by them in New York, Boston, Chicago, and under the immediate auspices of the Presbyterian Synod in cities of northern New Jersey.

The Roman Catholics have mission priests for Syrians in Chicago and Boston.

## THE ARMENIANS.

The Armenians number three or four millions scattered through Asiatic Russia, Persia and Turkey; one half of them are under the last named power. About a million are resident in the region known as Armenia.

Their speech is of the Indo-European family and forms one of its main branches. Physically they are a fine race and they have developed great ability as merchants and bankers. They are among the keenest and ablest of our recent immigrants.

Christianity was early introduced into Armenia and that country became, in the fourth century, the first Christian state. The main body of the Armenian Church remained separate from both the Greek and Roman Communions; they are sometimes called Gregorian Christians from their great Apostle Gregory, the Illuminator. But their religion degenerated into lifeless and ignorant formalism.

In 1894-5 the Armenians were subject to grievous massacres by the Turks on the ground of alleged insurrectionary movements. These cruelties are at this moment (1904) being repeated.

These persecutions have given rise to the emigration to America, which is very recent. Great difficulty has been experienced in escaping from the Turkish dominions. In 1900 there were only 2,671 persons in the United States born in Asia, exclusive of China, Japan and India. As these figures

include Syrians and others, the number of Armenians then here must have been very small, but they have been coming since at an annual average of 1,500, so that at least 5,000 are now here. About three-fourths are men. A little more than 2,000 went to Massachusetts, a little less than that number to New York. Rhode Island had over 600 and New Jersey over 200. Few went elsewhere. Protestant missions were started among the Armenians abroad in 1831 and have a considerable following. The Roman Catholic church is also represented among them abroad and here.

Protestant services are held in the Armenian tongue in New York, in Paterson, N. J., in New England and in California. The Congregationalists are active among them. The Presbyterians report four congregations and 152 members.

#### THE GREEKS.

There were 8,655 persons resident in the United States in 1900 who had been born in Greece. More than half of these were found about equally distributed to the three states of Massachusetts (1,843), New York (1,573) and Illinois (1,570). Since 1900 a relatively large immigration has set in (1901,—5,919; 1902,—8,115; 1903,—14,376, a total of 28,410 in three years). They have gone almost entirely to the three states named above, except that more than 1,000 went to Pennsylvania also in the last year. Few are classed as

professional, about one-tenth are skilled labourers,—accountants and mariners being most numerous. Among the unskilled labourers an unusual proportion are farm labourers. Agriculture is the principal industry in Greece and as far back as 1901 it is reported that the exodus of young farmers to America was causing serious anxiety to the authorities there.

What we know as the Greek Church is established by law and almost all are at least nominally adherents of it. The Holy Synod of Greece (the supreme ecclesiastical authority there) is represented in the United States by five priests and churches and claims 20,000 adherents.

No specific Protestant work for Greeks in America has been discovered.

## VIII

### THE CHINESE AND JAPANESE

#### THE CHINESE.

THERE were in 1900 almost ninety thousand (89,863) Chinese in the United States. More than one-third could not speak English at all. Almost as many could neither read nor write. California had over 40,000, Oregon nearly 10,000, Washington about 3,500, New York nearly 7,000. Eight other states had more than 1,000 each, and some Chinamen were found in every state and territory. Although the total is somewhat less than formerly, they are still being smuggled in over the Canadian and Mexican borders, in spite of stringent laws and vigilant officers. Their anxiety to learn English makes them particularly accessible to local churches, and many churches of the various denominations in the cities have Chinese Sunday-schools, which yield encouraging results.

The Methodist Episcopal Mission Board appropriated (1904) \$15,200 for work among the Chinese in this country, \$1,500 available in New York, \$1,200 in Oregon, \$500 in New Mexico, and the balance in California.



The American Missionary Association (Congregational) reports over twenty schools for Chinese on the Pacific Coast.

The Presbyterian Board of Foreign Missions celebrated in 1903 fifty years of work for the Chinese on the Pacific Coast. It reports (1904) three principal stations, San Francisco and Los Angeles in California and Portland in Oregon, with several outstations. The Occidental Mission Board sustains a Mission Home for the rescue and shelter and training of young girls of the Chinese and other oriental races. Into this home a total of eighty was received last year. House to house evangelization and schools are employed. Two ordained American missionaries and their wives, American teachers and ordained and lay Chinese helpers are employed on the Pacific coast. A Chinese pastor carries on a mission in New York. There are about 200 Chinese communicants in these missions and a much larger constituency.

The American Bible Society issued from the Bible House, in New York, presumably for distribution in this country and probably through Chinese Sunday-schools chiefly, thirty-eight Chinese Bibles and 1,036 Testaments, 341 combined Chinese and English Testaments and 1,137 Chinese-English Gospels.

The American Tract Society publishes English-Chinese text-books and twenty or more Chinese tracts.

## THE JAPANESE.

The great body of Japanese under the United States flag is found in Hawaii, where their number approximates 100,000. In 1900, there were nearly 25,000 in the United States proper, and the immigration reports to June 30, 1903, show that 17,237 have come since. There has been a rapidly growing influx of these people in the past few years. Those coming represent two distinct classes—the students who locate in the cities of the Pacific Coast, and the agriculturists that are taking up lands in country districts. Much the greatest number is in California, but Oregon, Washington and Montana have considerable colonies. Rev. M. C. Harris, superintendent of the Methodist Mission for Japanese on the Pacific Coast, says: “Their numbers are being added to all the time, owing to the demand for labour, opportunities for business undertakings and the growth of commerce. The Japanese are leasing land for fruit and sugar-beet culture, exhibiting the courage of initiative with success. All are ambitious for success. All are industrious and self-denying. All are young and vigorous—surely a hopeful class of men. Many families are settling here also.” In the census year, over sixty per cent. could not speak English at all, and recent arrivals would largely increase the proportion. The present war has turned this tide and led to an ebb. But this change will, doubtless, be only temporary.

It is interesting to learn that the Nishi Hong-wangi, a Buddhist organization, has opened missionary establishments in San Francisco, Sacramento, Fresno and Seattle, and has active priests at work among their people to keep them loyal to Buddhism.

The Methodist Episcopal Church has formed the Pacific-Japanese mission with two districts, one for the coast States and the other in Hawaii. The whole mission reported in 1902 sixteen organized churches and a membership of 1,108; over 1,000 of the latter were in the States, where there are nine organized churches, three with buildings, of which that in San Francisco is valued at \$20,000, an Anglo-Japanese Training School for workers, and many outstations. They also publish, bi-monthly, a periodical having a circulation of 1,500, and print and issue tracts in Japanese.

The Baptists are working among the Japanese at Seattle and Tacoma, and their home missionary society reported two missionaries among them in 1903.

The Presbyterian Foreign Mission Board has five mission stations for the Japanese in California, with lodging houses, classes and religious exercises. The total constituency (1904) is 350. The Japanese bear about one-half of the expense. At San Francisco and Los Angeles churches have been organized. The former received twenty-eight on profession of faith last year, and has enrolled 378 since

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its organization. Ten were baptized last year in outstations. Both American and Japanese workers are employed.

The American Bible Society had issued, in 1903, six Japanese Bibles, 53 Testaments and 141 Gospels.

## IX

### SOME OLDER RESIDENTS

#### THE AMERICAN INDIANS.

MISSION work among the Indians would be entitled chronologically to the first place in a discussion of missions in this country for those who do not speak English. Franciscan monks in Florida, and Jesuits on the St. Lawrence, Puritans in New England and Presbyterians on Long Island and in New Jersey, Quakers and Moravians in Pennsylvania,—these and others, starting Indian missions among their earliest activities on this continent, have continued to extend and prosecute them. The fact that the first Bible printed in America, and one of the earliest books, was in the Indian tongue, will never lose its interest or suggestiveness.

It comes, then with something of surprise, after three centuries, that all the Indians are not yet reached with evangelistic agencies, and that of the more than a quarter of a million Indians in the United States, including Alaska, about a hundred thousand do not speak English. Nearly one-third of the Indians (72,583), in the United States proper were of the latter class. They are found chiefly in Arizona (15,076), New

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Mexico (7,823), Indian Territory (7,553), South Dakota (8,096). Nebraska had about 5,000, Oklahoma, Minnesota and Washington more than 3,000 each, California, Idaho and Wisconsin more than 2,000 each, and Michigan, Oregon and Utah more than 1,000 each.

It is probable that the number of Indians has decreased; it is certain that they are disappearing by mixture with other elements of the population. The present policy of the Government is to break up the tribal entity and to deal with them as individuals. It is a critical period, and the Indian never needed more the presence and help of Christian agencies than in this transition stage. Missionaries and churches that, by the use of both the Indian tongue and English, can mediate his passage from one to the other, have a peculiar opportunity.

The commission for Catholic missions among the Indians reports under the head of "Indian Mission **Mission Work.** Work" (including Alaska) that the Indian population in their fields is over 200,000, the Catholic Indians 41,000, churches eighty-eight, priests fifty-five, schools forty-five, and pupils 2,314. These figures include Alaska, but omit the Vicariate of Brownsville, Southern Texas, described in a note as "Rather Mexican Population."<sup>1</sup>

The Protestant Episcopal Church has work in fourteen or more states and territories, but princi-

<sup>1</sup> *Catholic Directory*, 1903, p. 624.

pally in the Dakotas and Minnesota. There was expended for "Indian" work in the year ending September 1, 1903, \$65,697, of which nearly \$36,000 was in South Dakota, and \$18,105 in Alaska.

The Baptist Home Missionary Society reports (1904) work among fifteen tribes, in which twenty-three ministers and twenty-six teachers are employed.

The Methodist Episcopal Church reported in 1903, thirty-three missions, of which seventeen are in Michigan, mainly among the Chippewas. The tribes among which they work number less than 25,000 souls. They report 1,608 members. Ten thousand dollars were appropriated to this work for 1904.

In 1904 the Presbyterian Church has missions in fourteen states and territories, exclusive of Alaska, sixty ordained missionaries, of whom twenty-five are Indians, 105 white teachers and native helpers; sixty-five native churches, with 4,644 members; twenty mixed churches, with 715 members. Other denominations are also represented in this field.

The American Bible Society granted in 1903 the following number of volumes in the respective Indian dialects: Dakota, nine; Choctaw, forty-nine; Cherokee, forty-six; Muskogee, 177; Ojibwa, three.

#### THE MEXICANS.

This name is here applied, as is usual in this connection, to the mixed race of Spaniards and Indians,

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which in the United States has its principal seat in New Mexico and contiguous territories. On the Spanish side through the settlement of Mexico as well as on the Indian side they are entitled to rank among the earliest settlers.

In 1900 there were over one hundred thousand persons in the United States who had been born in Mexico. There was at least double  
**Numbers.**      that number born here of Mexican descent, so that the estimate of 300,000 for this element of our population is conservative.

New Mexico had 53,931 native whites over ten years of age and 8,272 of foreign parentage who could not speak English, almost all of whom were Mexicans. It had the greatest proportion of native white illiterates found in any state or territory. Texas had over one hundred thousand who could not speak English, and nearly eighty thousand of these were Mexicans.

Arizona had over 12,000 of foreign parentage who could not speak English, to which a considerable number of native whites of Mexican descent are to be added.

The following description of their condition and character is given by Rev. S. H. Doyle, D. D.,  
**Characteristics.**      Ph. D. "The wealthier ones live in the towns, possess their own homes, and enjoy the advantages of civilization. But this class is small and growing smaller. The masses of the people who live on the outskirts of the towns, in



the country and on the ranches are in a deplorable condition. Their houses are usually mud huts with dirt floors, and only the scantiest furniture. Early marriages and large families are the rule. Idleness is wide-spread. In their home life they are kind to one another. The vices of the Mexicans are glaring and revolting. The crowding of large families into one living and sleeping room is necessarily productive of much evil. Intemperance from wine drinking, and gambling are prevalent. Saloons, gambling hells and other dens of iniquity exist, and are freely patronized.

“The religion of the Mexicans is a mixture of paganism and Catholicism. The people are ignorant, superstitious and fanatical.”<sup>1</sup>

The Roman Catholic Directory gives for the Archdiocese of Santa Fé and the Diocese of Tucson, which together cover New Mexico and Arizona, fifty-eight churches Missions. with sixty-eight secular and twenty-one regular clergy, 466 mission stations and chapels; twenty-three brothers, 124 religious women (Santa Fé only reported); fifteen colleges or academies for boys and for girls, fourteen other schools, two orphan asylums, four hospitals, day and boarding schools for Indians; 4,660 young people under Catholic care, and an estimated Catholic population of 115,000 white and 18,000 Indians in New Mexico and 40,000 in Arizona.

<sup>1</sup> *Presbyterian Home Missions*, pp. 207, sq.

The Baptists have a missionary in Colorado, three in New Mexico, two schools and five churches with ninety-two members in 1903.

The Methodist Episcopal Spanish Mission Conference, covering all work for these people, reported in 1902, 1,894 communicants and 810 probationers in forty-six charges, many including several preaching points. They had a few day schools and a Boys' Biblical and Industrial School at Albuquerque.

The Congregationalists have in New Mexico a superintendent, six schools, twelve teachers, 390 pupils, two native churches with thirty-seven members.

“In April, 1904, the Presbyterian Church reported in New Mexico thirty-one churches among Spanish-speaking people, with a membership of over a thousand. In California, there are five churches with a membership of about two hundred, and in Colorado twelve churches with a membership of nearly four hundred. In New Mexico, four of the ordained missionaries are natives and in Colorado, three. In addition, there are about twenty-five evangelists and helpers, all of whom are natives.”<sup>1</sup>

#### THE WELSH.

The Welsh are introduced in this chapter, not because some persons have thought they recognized a

<sup>1</sup> R. M. Craig, *Our Mexicans*, p. 34.

kinship between the Welsh language and certain Indian dialects, nor because of early settlement here, although some Welsh came early, nor yet because they represent alone in America religious work in a language of the Celts, perhaps the oldest branch of the Indo-Germanic family in Europe; but because they do thus stand alone and for them some of the earliest efforts of American churches to give the gospel to people of a foreign speech were put forth; and even more, because they afford an experience for guidance in this matter.

There were in the United States in 1900, 93,744 persons born in Wales. Pennsylvania had more than a third (35,453), Ohio, 11,481, New York, 7,304. Nearly three thousand have arrived since. Doubtless a great majority speak English. But Welsh is still the ordinary language of more than a million people and we have some of them.

During the last century Congregationalists, Presbyterians, Methodists and Baptists all prosecuted missions in the Welsh tongue and established churches composed almost **Churches Diminishing.** exclusively of this race. Welsh churches are now rapidly diminishing in number and strength from two main causes. One the supplanting of the Welsh miner by other nationalities in the coal regions, and the consequent scattering of the old community. The other the turning of Welsh churches into English-speaking churches or the gradual absorption of their constituency into the

latter. This taken in connection with what is happening in many of the older German churches, shows that churches in another tongue will not continue longer than a few generations at most. But the immediate benefits conferred and the ultimate easier incorporation of the constituency separately or as whole with our English-speaking churches, illustrated by the Welsh, warrants and even calls for the establishment in connection with our American denominations, of churches in which other languages shall be used at first.

The Methodists appropriate less than \$1,000 for Welsh missions, principally in Philadelphia. The Presbyterians report six congregations with 292 members. There are 178 congregations of Welsh Calvinistic Methodists (classed as Presbyterians), but in how many Welsh is used cannot be stated.

The American Bible Society issues about 500 Welsh Bibles and twice as many Testaments annually.

## X

### ARE MISSIONS IN THESE LANGUAGES NEEDED ?

EVERY man needs the gospel. Every Christian, to the extent of his opportunity, is debtor to the man who has it not. Home mission effort is widely and rightly put forth on behalf of our English-speaking population. Those of foreign speech have an equal claim, and just now greater need. Particularly is this true of the mass of recent immigrants from eastern and southern Europe. Rev. Vaclav Losa, a Bohemian Presbyterian minister who has wide experience East and West, in city, country and industrial districts, writes of his present work among Slavs in western Pennsylvania: "Our converts come from Roman Catholic, Greek Catholic, Lutheran and Reformed people. The plainest preaching of the simple gospel will reach these people. It must be taken for granted when you address them that they do not know even the alphabet of Christianity, and when they are converted they tell you that you were right. Protestant or not Protestant, they are spiritually dead, ignorant of the fundamental Christian doctrines and full of superstition." Similar testimony comes from many quarters.

If religious work is to be done for hundreds of thousands of souls now in the United States and **English Not Understood.** for hundreds of thousands more who are coming, a foreign tongue must be employed. They do not understand English, and, as adults, will never acquire it sufficiently to be reached through it. Moreover, settling as they frequently do in large and compact communities, the native language of the parents will be handed down through a generation or more in those localities, as has been the case with German. To establish now a church for these parents and children in a foreign tongue, is laying the best possible foundation for an English-speaking church in the future. In this particular, as in many another, the Roman Catholic Church sets Protestants an example of wisdom. As the detailed record shows, that Church has priests and services, as far as practicable, for those using each of the several languages represented in its constituency.

The number of churches and missions in foreign tongues in the United States is utterly inadequate **esent Work Inadequate.** to the need. Although earlier immigrants, like the Germans and Scandinavians, may be said to be relatively well supplied, yet every agency working among them has more opportunity and call for work than means to do it. But what of later comers? There are enough persons of Bohemian parentage in Chicago to make a city the size of Hartford, Conn., or Trenton, N. J.

## Are Missions in These Languages Needed? 95

A half-dozen weak missions represent the Protestant work for them. New York has enough persons of Italian parentage to make a city larger than Louisville or Minneapolis, and the Protestant missionary force, ministerial and lay, is less than ten. There are enough Magyars to repeople Delaware, but there are less than a score of Protestant ministers among them. There are enough Slovaks to repeople Montana; there are as many Poles who do not speak English, as there were people in North Dakota in 1900; and almost nothing has yet been done by American Protestant Churches to evangelize either. What of the tens of thousands from the Balkan states and the Levant, and the hundreds of thousands of Jews?

But the complexity and difficulty of the work when looked at in detail is calculated to appall. The variety of languages is so great, the obstacles of ignorance, of prejudice, of indifference, of active hostility even, are so many—the demand for men so instant and for means so large—the possibilities of denominational interference so imminent—that there is little wonder the Churches hesitate to take up this work aggressively. But the foreign mission work, in which all the Churches engage, is far more complex and difficult. No one denomination is called upon to minister to all nationalities and everywhere. There is a most appropriate field here for denominational comity and the assignment of fields. Even

**Difficulties.**

## 96      Our People of Foreign Speech

if the whole need cannot be met at once, to do even a part will be good.

There are manifest encouragements for prosecuting this work. Just settling in this new land, **Encouragements.** under new conditions, these people of foreign speech are unusually accessible to new formative influences. The comparatively new gospel has a peculiar charm and impressiveness for them when, in this strange land, it comes to them in their own tongue, wherein they were born. Dr. Emrich of the Congregational Church recently illustrated this by the feeling which he himself has for the German he learned at his mother's knee, and cited the pathos with which Jacob Riis, that genuine American, alludes to his old Danish home and his old Danish language. Work among them brings returns. Over three hundred Protestant Magyars presented themselves as applicants for church membership upon the first Sunday, when it was proposed to organize a Hungarian Protestant Church among them at Perth Amboy, N. J. In twenty-two years Rev. Antonio Arrighi, the Italian Presbyterian minister of New York has received 1,200 Italians into the church on profession of faith and has been instrumental in sending fourteen students into the ministry. In evidence of conversion, in missionary zeal and in liberality converts among the people who do not speak English, shame many English-speaking Christians.



## XI

### AGENCIES WHICH MAY BE EMPLOYED

THE Bible Society does an invaluable service in providing the Scriptures in every language needed. These are sold at a very moderate price; or, upon occasion, are donated. **The Printing Press.**

The American Tract Society and the Denominational Publication Societies furnish some religious books and tracts in many languages. But, in general, it appears that there is need for more fresh, pertinent and attractive literature of this sort, adapted to present conditions in America.

Even if he will not read books or tracts, everybody who can do so, reads newspapers and periodicals in our day. Able, bright, evangelical religious papers for people of many of the foreign tongues are lacking. Some common agency, like the Tract Society might undertake their publication on a large scale with the cooperation of the denominations and for them. Where there are sufficient churches of one speech in a denomination to justify it, a denominational paper, properly conducted, would probably prove one of the best evangelizing, educating and unifying agencies, and so would justify missionary expenditure to start and maintain it.

## 98      Our People of Foreign Speech

To circulate the Bible and Christian literature, to explain and impress their teachings and to reinforce **The Colporteur and Visitor.** the effects produced by them, "living epistles" are needed. One person can thus reach in some measure almost any variety of speech. The Tract Society agent on Ellis Island distributes literature in twenty-two languages. The agent of the Pennsylvania Bible Society at Philadelphia distributed Testaments in forty languages in a single year. The colporteur or visitor reaches many who could not or would not attend public services. Such workers can explore the field, furnish definite data and prepare the way for organizations. Trained women, like those furnished by the Bethlehem school, Cleveland, have proved very efficient in such work. The organization of deaconesses, employed in many Lutheran bodies now, and being taken up by other denominations, is a promising agency for this as well as other forms of missionary work, particularly in cities.

In many cities and in the coal regions of Pennsylvania the kindergarten has proved a most valuable agency for mission work among **Kindergartens and Other Schools.** people of other speech. Although it is of advantage that the teacher should know other languages, English alone is requisite, because it only is used in the school. In this way the children are early brought under Christian instruction, and access to the home and influence there is se-

cured by the teacher. Schools at night or other time for instruction in English and other branches confer an immediate benefit, and widen the constituency and influence of the church or mission employing them. The example of certain Slavic priests who have classes to train their parishioners for citizenship might well be followed.

The Sunday-school offers one of the very best and most available missionary agencies. Already widely used it should be pressed more widely and actively by English-speaking churches in local touch with any people of foreign speech. Where no organization is ready to initiate and carry on such schools, earnest Christian individuals will find rare opportunity for service in doing so. Much of the best work for those of foreign speech has started by such individual interest and action.

Only through organized churches can the results of Christian work be conserved, Christian character be fully developed, and religion per- **Churches and**  
manently propagated. As to organi- **Ministers.**  
zation and usages, it seems fair and wise to concede much in non-essentials to the preferences and old customs of the worshipers themselves.

To find suitable ministers for churches of foreign speech is the feature of greatest difficulty in this work to-day. Where there are Protestant churches abroad, ministers trained there may sometimes be obtained. But, while there are notable exceptions, the general experience of the American Churches

seems to be that it is unsatisfactory to employ here ministers of foreign birth and training. Even where there is no question of character raised, their views and practices usually differ widely from those prevailing here, and they are accordingly unfitted to bring the people into harmony with American church life. It is far better to educate here the men who are to work here.

The experience of the Churches most actively engaged in this work demonstrates the value of general missionaries or superintendents for the several nationalities ; who, speaking their language, can prospect for locations and can assist in the organization and direction of the local churches, while not themselves confined to one field.

Some special training is needful for those who are going to do religious work in a particular language, whether as ministers or otherwise. Provision for training ministers who are to use other languages than English has already been made by some theological seminaries. "Bible Schools" which prepare for lay work by a course in the Bible and other studies in English, together with separate courses in the use of the particular language to be employed subsequently, have been established. The combination of various nationalities in the same school which this scheme contemplates, economizes the educational force ; tends to dissipate race prejudices, and promotes unity and adaptability in subse-

quent work. Such schools are too few and their support too inadequate for the great opportunities which are opened through them. Just now they hold the key to the situation. To equip thoroughly seminaries and schools for this purpose, to maintain them liberally and to enlarge their constituency are chief among the ends to which effort and gifts should now be devoted by those who desire to further religious work among our non-English-speaking population.

But to make any agencies for their evangelization effective there must be interest in the people of foreign speech and sympathy with them on the part of English-speaking Christians. It is not enough that without regard to motive, we have the gospel preached to them in their own tongues. The utterance of the great apostle to the Gentiles is true in a manward reference as well as a Godward, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal" (1 Cor. 13:1 A. V.). There is much discussion as to what are proper national laws regarding immigration, but the Christian law, regarding the immigrant was written long ago in the words: "As we have therefore opportunity, let us do good unto all men."

Spirit and  
Motive.

Patriotic considerations call us to cultivate this spirit and to employ these agencies. Those of native speech other than English, together with their descendants, will soon be in the majority here,

if indeed they are not already so. Read the names on Broadway, see the troops of children on the East Side in New York, if you do not care to consult statistics. Of our thirty-eight cities having more than 100,000 inhabitants in 1900, only five had a majority of native whites who were born of parents who had themselves been born here. More non-English-speaking immigrants than English-speaking have come the past eighty-four years and English-speaking immigration has well nigh ceased now. If our American national and religious life is to be perpetuated here it must be infused into those whose native speech is not English and into their descendants.

God has richly endowed our American churches with spiritual and material gifts. By His providence in bringing to the very doors of our houses of prayer these men out of every nation under heaven, He is giving to our churches a call like that to the Jerusalem church at Pentecost. Possible as it is for us, shall we not emulate the Jerusalem Christians and provide that those who cannot understand our speech shall hear every man in his own tongue wherein he was born the wonderful works of God?

*Table showing number of white persons of foreign parentage 10 years of age and over who cannot speak English, distributed according to principal birthplace of parents, for states and territories having at least 500 of this class. From Report 12th census, 1900, Vol. II, p. cxxvi.*

STATES AND TERRITORIES.	Number who cannot speak English.	Principal birthplace of parents.
<b>North Atlantic division :</b>		
Maine.....	16,496	Canada (French), 14,123; all other, 2,373.
New Hampshire.....	17,706	Canada (French), 15,304; all other, 2,402.
Vermont.....	4,162	Canada (French), 2,280; Italy, 1,155; all other, 727.
Massachusetts.....	78,019	Canada (French), 32,593; Italy, 11,530; Poland, 10,492; Russia, 4,187; Sweden, 1,560; Germany, 1,373; Austria, 1,251; all other (Portugal principally), 15,033.
Rhode Island.....	17,559	Canada (French), 9,621; Italy, 4,143; Poland, 959; all other, 2,836.
Connecticut.....	27,131	Italy, 7,775; Canada (French), 4,617; Poland, 4,448; Hungary, 2,274; Russia, 2,055; Austria, 1,757; Germany, 1,691; all other, 2,514.
New York.....	222,804	Italy, 74,581; Russia, 40,154; Germany, 30,462; Poland, 23,476; Austria, 22,837; Hungary, 9,404; Bohemia, 6,202; all other, 15,688.
New Jersey.....	49,110	Italy, 16,750; Germany, 6,908; Hungary, 6,818; Austria, 5,240; Poland, 5,129; Russia, 4,335; all other, 3,930.
Pennsylvania.....	162,693	Poland, 34,595; Austria, 34,172; Italy, 31,266; Hungary, 24,098; Germany, 14,861; Russia, 13,122; all other, 10,579.
<b>South Atlantic division :</b>		
Delaware.....	1,537	Poland, 588; Italy, 553; all other, 396.
Maryland.....	7,702	Germany, 2,479; Russia, 2,152; Poland, 904; Italy, 829; all other, 1,338.
Virginia.....	833	Hungary, 342; all other, 491.
West Virginia.....	3,648	Italy, 1,653; Hungary, 508; Austria, 483; Poland, 294; Russia, 251; all other, 459.
Florida.....	5,773	Italy, 1,080; all other (Cuba and West Indies principally), 4,693.
<b>North Central division :</b>		
Ohio.....	52,864	Germany, 18,345; Hungary, 6,690; Poland, 6,359; Bohemia, 5,754; Italy, 4,991; Austria, 4,915; all other, 5,810.
Indiana.....	12,050	Germany, 5,614; Poland, 1,647; Austria, 1,173; all other, 3,616.
Illinois.....	104,942	Germany, 39,070; Poland, 25,252; Bohemia, 12,926; Italy, 8,964; Sweden, 6,565; Russia, 5,855; Austria, 4,731; all other, 10,579.
Michigan.....	50,939	Germany, 12,968; Poland, 11,086; Canada, (French), 3,444; Italy, 2,658; Sweden, 2,333; all other (Holland and Finland principally), 18,450.
Wisconsin.....	91,821	Germany, 50,119; Poland, 13,690; Norway, 8,501; Bohemia, 4,864; Sweden, 2,934; Austria, 2,036; all other, 9,677.
Minnesota.....	71,634	Norway, 17,702; Germany, 16,631; Sweden, 14,807; Bohemia, 4,368; Austria, 2,902; all other, 15,224.

STATES AND TERRITORIES.	Number who cannot speak English.	Principal birthplace of parents.
North Central division— Continued:		
Iowa.....	26,395	Germany, 12,711; Norway, 3,244; Bohemia, 2,935; Sweden, 2,271; all other, 5,234.
Missouri.....	15,372	Germany, 8,806; Italy, 1,401; Poland, 1,036; all other, 4,129.
North Dakota.....	18,873	Russia, 7,142; Norway, 4,349; Germany, 1,758; all other, 5,624.
South Dakota.....	14,059	Russia, 5,558; Norway, 2,632; Germany, 2,066; all other, 3,803.
Nebraska.....	18,481	Germany, 6,226; Bohemia, 5,031; Sweden, 1,852; Russia, 1,690; Poland, 1,020; all other, 2,662.
Kansas.....	11,326	Russia, 3,117; Germany, 3,012; Sweden, 1,475; all other, 3,722.
South Central division:		
Kentucky.....	1,924	Germany, 1,256; all other, 668.
Tennessee.....	695	Italy, 345; all other, 350.
Alabama.....	785	Italy, 284; Germany, 201; all other, 300.
Louisiana.....	8,585	Italy, 6,317; France, 1,356; all other, 912.
Texas.....	100,592	Germany, 9,059; Bohemia, 5,969; Austria, 3,397; Italy, 1,382; Poland, 1,240; all other (Mexico principally), 79,545.
Oklahoma.....	1,432	Russia, 511; Germany, 370; Bohemia, 296; all other, 255.
Arkansas.....	931	Germany, 333; Italy, 219; Switzerland, 108; all other, 271.
Western division:		
Montana.....	3,146	Austria, 933; Italy, 793; Canada (French), 246; all other, 1,174.
Wyoming.....	1,970	Austria, 511; Italy, 368; all other, 1,091.
Colorado.....	6,800	Italy, 2,594; Austria, 2,007; Russia, 482; all other, 1,717.
New Mexico.....	8,272	Italy, 198; Austria, 127; all other (Mexico principally), 7,947.
Arizona.....	12,002	Italy, 186; all other (Mexico principally), 11,816.
Utah.....	2,251	Denmark, 611; Sweden, 597; Italy, 270; Norway, 170; Switzerland, 161; Germany, 117; all other, 325.
Idaho.....	942	Italy, 269; Sweden, 189; all other, 484.
Washington.....	3,875	Italy, 561; Germany, 545; Russia, 456; Sweden, 428; Norway, 391; Austria, 304; all other, 1,190.
Oregon.....	2,131	Germany, 448; Russia, 281; Italy, 239; Switzerland, 222; Sweden, 120; all other, 821.
California.....	20,149	Italy, 6,738; France, 1,386; Germany, 1,073; Switzerland, 697; Austria, 451; all other (Portugal and Mexico principally), 9,804.



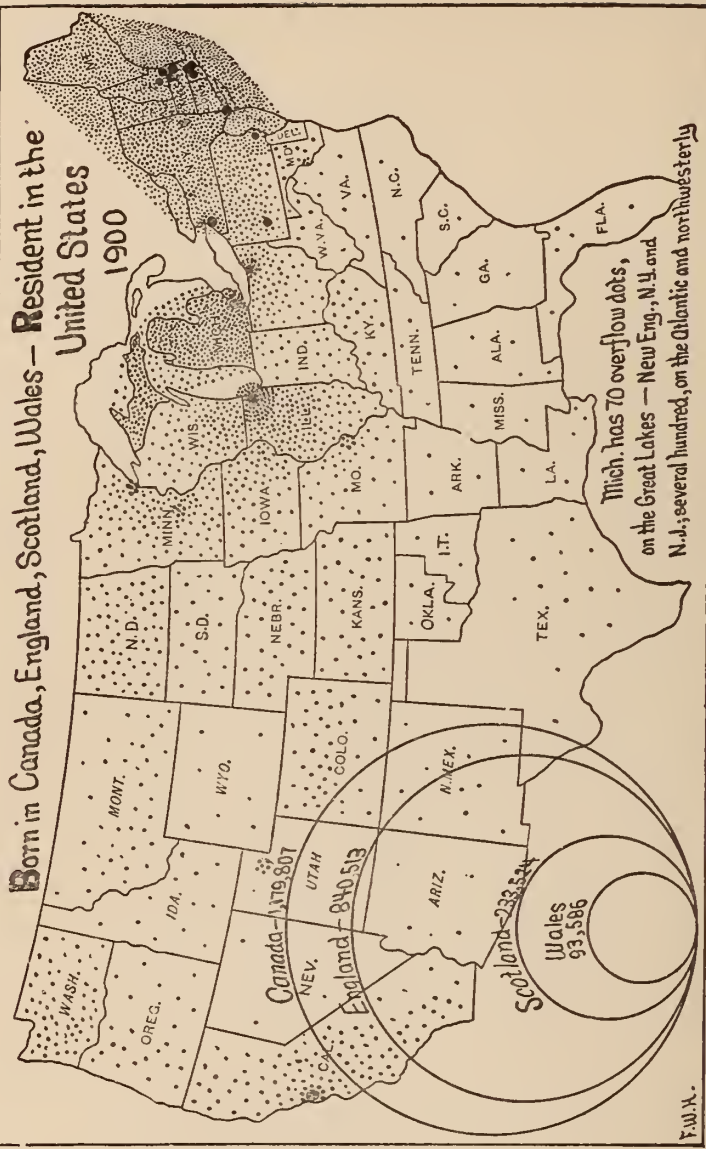
## Where Our Immigrants Settle

*Diagrams showing the distribution of the foreign-born living in the United States and the relative numbers of the different nationalities.*

By the courtesy of Doubleday, Page & Company, Publishers of *The World's Work*, we are permitted to reproduce diagrams prepared by Mr. F. W. Hewes and published in *The World's Work*, October, 1903. In explanation of these diagrams, their author, Mr. Hewes, remarks :

“When immigrants come to the United States, where do they go? To what extent do people of alien races colour the various parts of the country? These questions are answered by the accompanying diagrams. The circles show how the total numbers of the different nationalities compare, and the dots on the maps show where these aliens live. Each small dot represents 1,000 foreign-born persons. Each large dot represents 10,000 such persons in one city. The small dots grouped compactly around a large dot add so many thousands to the 10,000 in that city. Compact groups of five to nine dots mark cities having from 5,000 to 9,000 such persons. Cities having less than 5,000 aliens are not indicated.”

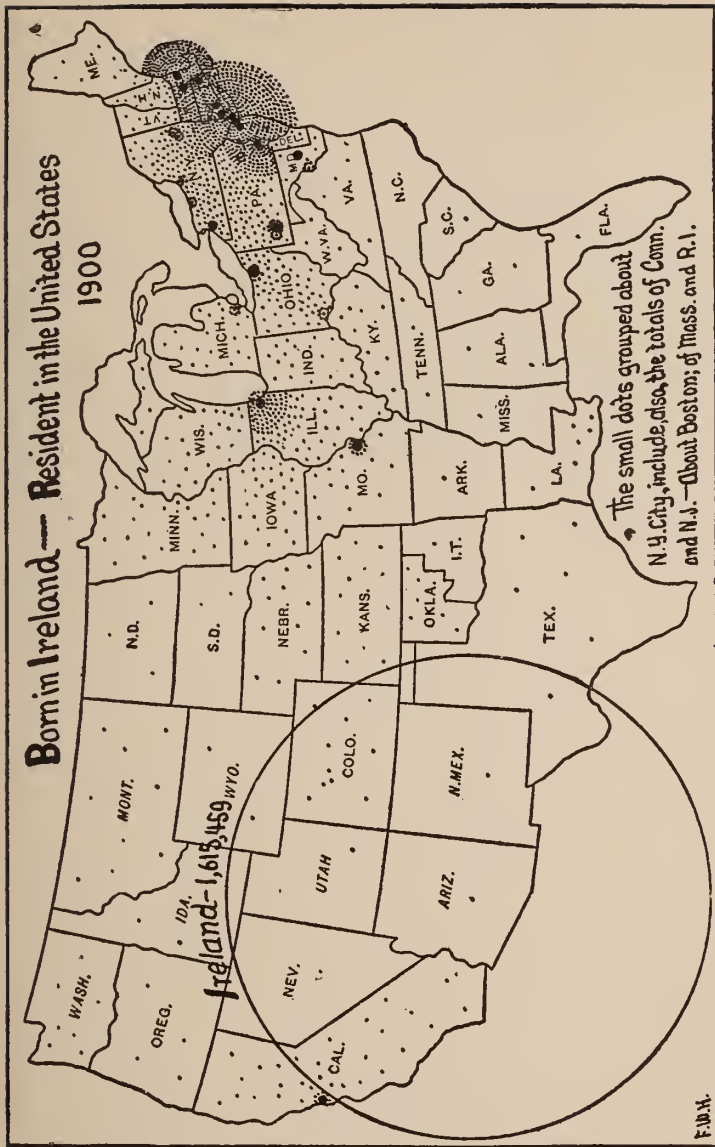
# Born in Canada, England, Scotland, Wales — Resident in the United States 1900



Mich. has 70 overflow dots,  
on the Great Lakes — New Eng., N.Y. and  
N.J., several hundred, on the Atlantic and northwesterly

Reproduced by special permission from "The World's Work," Copyright, 1903. Canadians and British are Distributed Widely. Much as the Whole Population is Distributed — Canadians in All the Northern States and Particularly in New England. The Circles, as in All the Other Maps, Show the Total Number of Each Nationality in the United States.

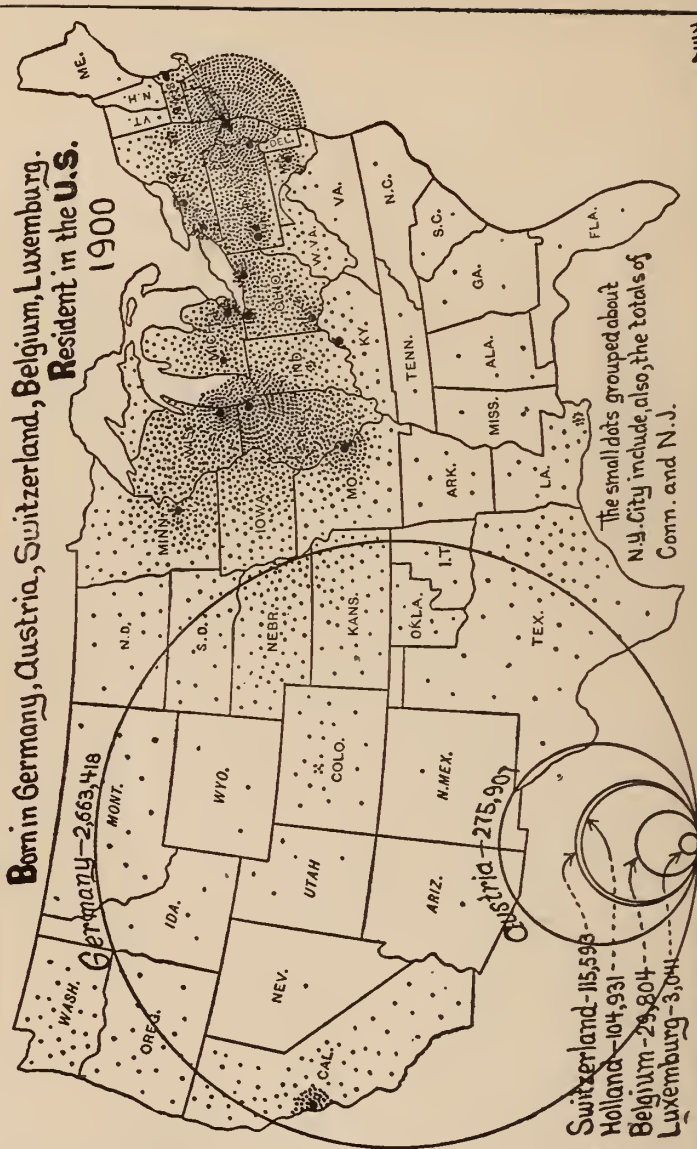
# Born in Ireland — Resident in the United States 1900



F. J. H.

Reproduced by special permission from "The World's Work." Copyright, 1903.  
The Irish, Next in Number to the Germans, Remaining in the Eastern States.

**Born in Germany, Austria, Switzerland, Belgium, Luxemburg,  
Resident in the U.S.  
1900**



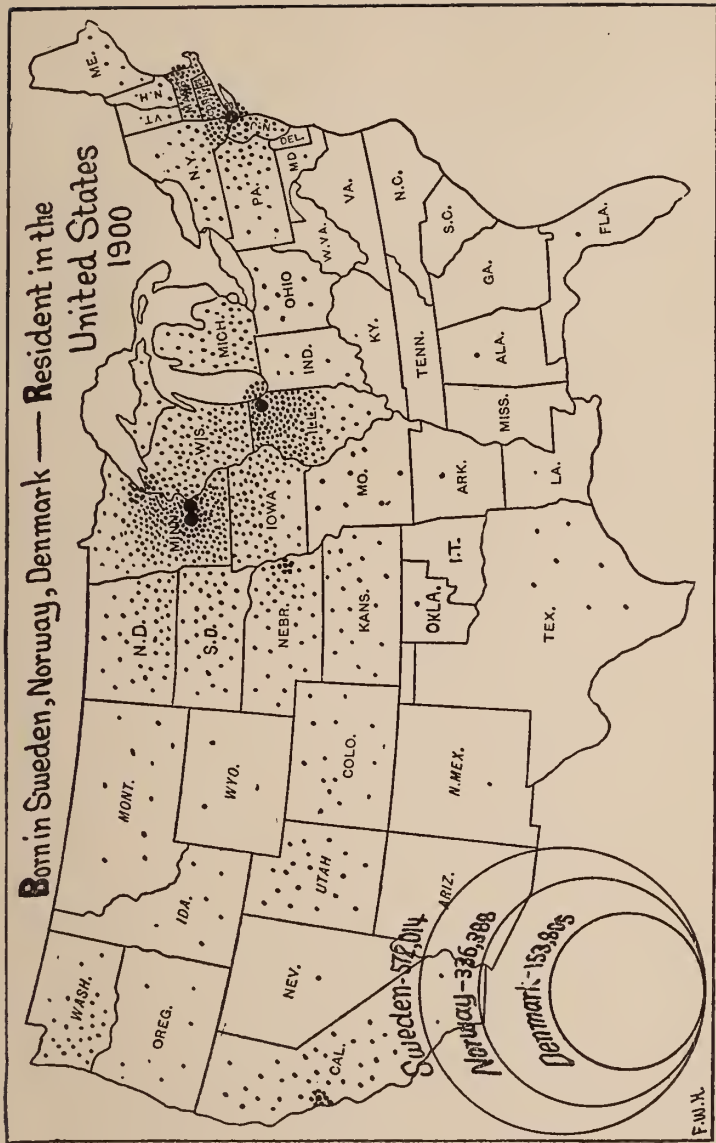
The small dots grouped about N.Y. City include, also, the totals of Conn. and N.J.

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The Largest Number of Aliens in this Group. German Preference is for Cities of the Eastern and Central States, but there is No Avoidance of Agriculture.

F.W.M.

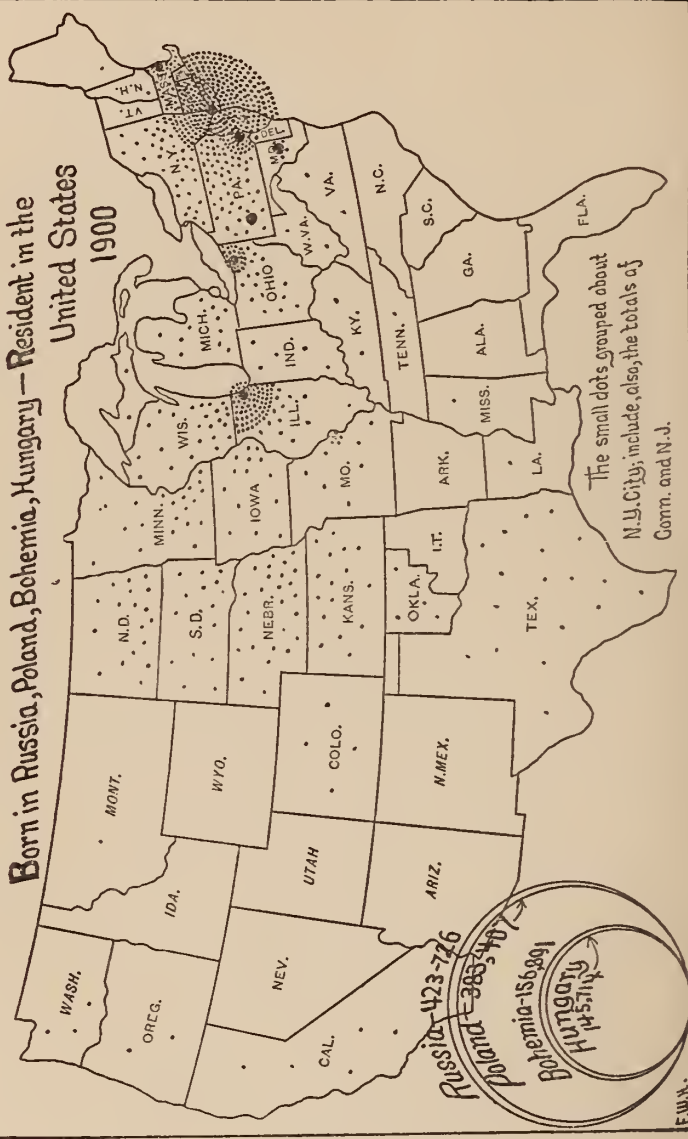
**Born in Sweden, Norway, Denmark — Resident in the United States 1900**



Reproduced by special permission from "The World's Work." Copyright, 1903. Scandinavians are Spread Throughout the Old Northwest, Though Many are in Chicago and New York.

F.W.V.

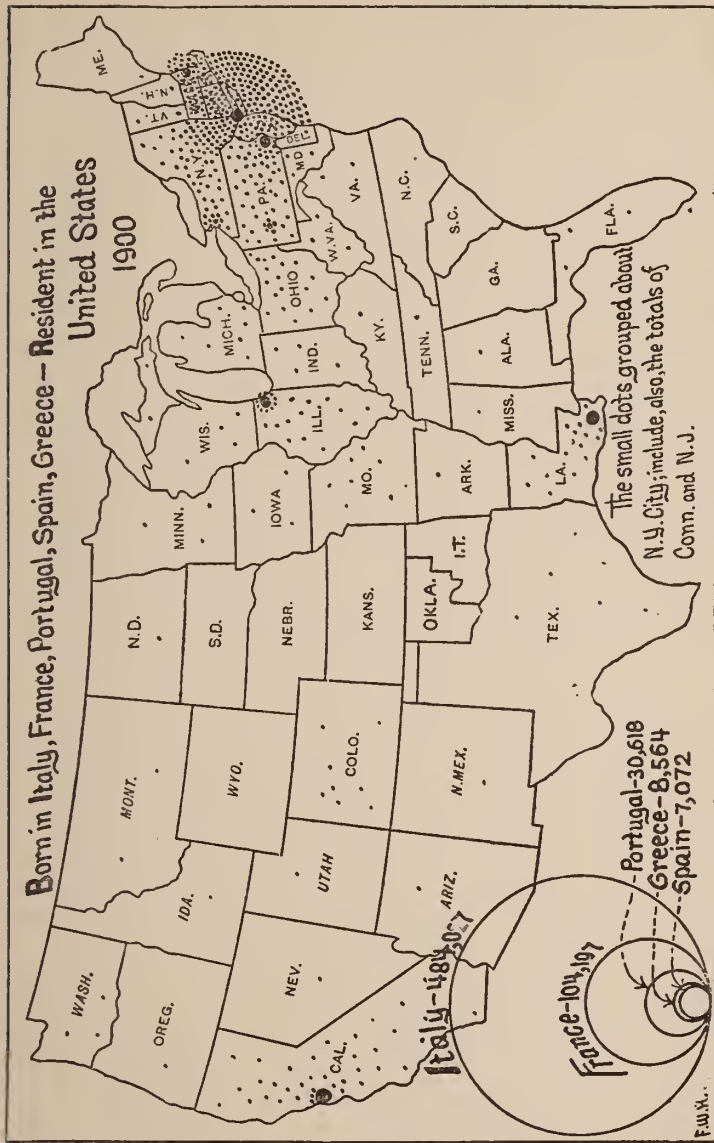
# Born in Russia, Poland, Bohemia, Hungary — Resident in the United States 1900



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More than One Million People from the East of Europe, Including Many Jews, for Their Settlement in Not Wholly Confined to Cities.

F.W.N.



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The Italians Greatly Exceed the Other Latin Peoples. Many are Settled About New York, but Some in Louisiana and California.











